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ABSTRACT

The culmination of a 1975-76 Washington project aimed at providing American Indians with a model business management training program (post secondary level), this report includes: (1) an overview of the project's purpose/approach (development of a training program to provide interface between the socioeconomic phenomena of the Indian Community and business management skills); (2) literature review (contemporary Indian social milieu and economy, functions of management, curriculum development and innovation, educational technology, evaluation, vocational guidance); (3) procedures (project orientation, data collection, and workshop planning; the week-long workshop and extended workshop; model generation via synthesis/analysis of data by project staff and Indian consultants); (4) report of the findings (characteristics peculiar to Indian social phenomenon, factors contributing to Indian behavior, and the consequences of these factors are analyzed in terms of: the social milieu of Indian people and the Indian Community, Indian bureaucratic relationships, Indian economic base, and the process of change for Indians); (5) implications (curriculum content, development, implementation, delivery systems, and evaluation); (6) the model (the educational task, the curriculum subject content, and 12 detailed tasks of curriculum development). (JC)

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GUIDELINES
for a
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for
NATIVE AMERICANS

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The Center for Career Studies
Central Washington State College
Ellensburg, Washington
in cooperation with
The Office of Community Development
Olympia, Washington

September, 1976

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for a
BUSINESS MANAGEMENT
TRAINING PROGRAM
for
NATIVE AMERICANS

The Center for Career Studies
Central Washington State College
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September, 1976

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CENTER FOR CAREER STUDIES
212 SAMUELSON UNION BUILDING

Funded by The Office of Community Development
Doris Coates, Coordinator, Title I, Higher Education Act

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FOREWORD

Public attitudes toward the Native Americans have not always been ones of concern and good intentions. But even when intentions have been of the best, remarkably little appears to have been achieved in the way of actually improving Indian life.

Vocational education has been progressively assuming a new image in the United States in response to the public concern for the impoverished and disadvantaged groups in our society. As a result, there seems to be an increased awareness of the need to have the Indians participate more fully in social and educational planning.

Title I of the Higher Education Act of 1965 and the Vocational Education Act of 1963, and subsequent amendments to both acts, mandate that programs for people with special needs be identified, planned and implemented. It is hoped that this report can contribute to a better understanding of the need for and potential benefits of more available occupational education for American Indians, with emphasis on business management education and training.

The project which produced this report grew out of an Education Professions Development Act (EPDA), Teacher Education Program for Native Americans with journeyman level skills at Central Washington State College and was partially funded by the Washington Office of Community Development during 1975-76.

The project director and coordinator gratefully acknowledge the participation of numerous Indian people who provided data incorporated in the report. Special appreciation is extended to Ms. Doris Coates, Coordinator of Title I, Higher Education Act, Office of Community Development, Community Assistance Division, Olympia, Washington. It should be noted that the views expressed herein are those of the co-authors and are not necessarily those of the workshop participants, consultants or of the Office for Community Development.

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and

Anton E. Hollow, Project Coordinator

GUIDELINES FOR A BUSINESS MANAGEMENT TRAINING PROGRAM FOR NATIVE AMERICANS

SECTION 1: INTRODUCTION

1.1 General Overview

This report describes a project conducted during 1975-76 which provided an opportunity for selected Indian leaders, potential leaders and tribal constituents to contribute to the development of guidelines for a business management training program for Native Americans. The project is based upon the proposition that the job of Indian leaders is to convert complex problems into opportunities by inspiring Indian people to meet difficult challenges, thus depending less upon outside experts and agencies, and to think creatively about determining Indian priorities. The project outcomes presented in Section 7, Guidelines, are designed to help the Indian people and the educational community identify alternatives for coping with contemporary Indian socio-economic problems.

Much of the data obtained by the project was generated through a concentrated week-long workshop attended by a representative group of Indian citizens and through an "extended workshop" consisting of periodic meetings with Indian leaders throughout the State of Washington during the fall and winter months of 1975. The workshop was a culminating point of pressures, counter-pressures, change, counter-change, information and opinion originating on the reservations, in urban Indian areas, in government agencies, in business and industry and in the educational institutions. The workshop focused upon understanding the historical background of the socio-economic and political programs in the context of the contemporary Indian communities in order to provide insight into the interaction of personalities and ideas.

Data obtained from the workshop and from a review of the literature were systematically synthesized and analyzed so a curriculum model could be designed to effectively interface the contemporary Indian milieu.

1.2 The Problem

The problem identified for this project was to construct guidelines for a model business management training program for Native Americans. The analysis and synthesis of pertinent information from the project data bank were examined and continuously filtered through the viewpoint of selected advisory sources.

1.3 The Hypothesis

A set of functional guidelines can be developed to help in the delivery of a unique program for business management training of Native Americans when the ideas of a number of representatives from the Indian community are melded with the points of view of those representing the appropriate professions and relevant institutions.

1.4 Rationale For The Guidelines

The Guidelines suggest strategies for the postsecondary business management education and training of Native Americans who are interested in purposive introduction of more effective management principles in their socio-economic relations. Both cognitive and affective expressions of a representative cross section of Northwestern

Indians were collected during the project and synthesized with appropriate resource material found in the literature. These data surface in the Guidelines.

Indians are moving to accept full responsibility for administering all local, social and technical services on the reservations and are supported in this task by appropriate federal agencies. This movement is expected to accelerate as Public Law 93-638, commonly known as the Indian Self-Determination Act, is promulgated. Many organizations, agencies and institutions, both Indian and non-Indian, provide a conglomerate of services and programs to assist Indians as they begin to carry out the intent of the Act. However, a critical need for a comprehensive and articulate business management and entrepreneurial education and training program still exists according to the public and private testimony of a number of Indian authorities. The Guidelines are an attempt to help specific reservations formulate programs suited to the local recurrent management education and training needs which are increasing as the Self-Determination Act is promulgated. Such programs rely upon the articulation of selected components of the existing education and training conglomerate and should propose policy, principles and strategies for the development and for the delivery of the program components suggested by the Guidelines.

Conscious application of social science knowledge of human behavior to the problems of business management can help preserve, increase and better utilize the Indian human resources.

> For a long time the idea that the Indians must develop industries on and near the reservations to provide job opportunities for their people, and thus provide motivation for education and raise their level of living, has been generally accepted. However, efforts to do this have often lacked the vital ingredient that Indians share in the responsibilities and leadership in managing their financial affairs.....

> Both the monetary and natural resources available to the various Indian tribes of the United States have increased tremendously during the past few years. Examples are: mineral discoveries and developments, related to past transactions and treaties, and land leases and sales.
>
> Leadership and expertise have been developing steadily among the Indian people......
>
> Industrial and financial development have been occurring at a slow and sometimes painful pace but have been producing expertise and providing jobs for Indian people. However, this is not enough. For example, most of the deposits arising out of the Indian payrolls and industrial developments still go into non-Indian and non-reservation institutions, and, rather than supply additional credit capacity for Indian development, eventually swell the supply of funds for non-Indian development.
>
> Whatever Indians try to do for themselves to solve their living problems,in one way or another, have financial bases. (Ewasiuk, et al., 1973, pp. 1-4)

> It appears that what is needed is genuine contemporary creative thinking, democratic leadership to set guidelines, cures and goals for the average Indian. The guidelines and cures have to be based on true Indian philosophy geared to modern times. (Warrior, 1964, n.p.)

> We are realizing the emergence of young, educated Indian leadership so that the reins of tribal destinies are being transferred to the college-trained, college-educated young leaders (who are) still availing themselves of the sage advice of older people...(Chino, 1968, n.p.)

1.5 Systems Research Model

In the development of the Guidelines many decisions were necessary. Some were of a routine nature. Others may have tended to reduce or to expand the options of the learner and the teaching team. In order to better analyze the decision processes and to assure that certain critical considerations were afforded each of the non-routine decisions, the project staff rigorously endeavored to follow a well-tested curriculum systems research model.

1.6 Career Education Concept

The career education concept was held clearly in mind as the elements of the Guidelines were constructed. This required that the project staff understood the following:

1) Articulation for recurrent education must receive attention.
2) Life roles do not segregate social skills and intellectual development.
3) Curriculum should be oriented to individual and societal problems instead of based on the factoring of the subject content into disciplines.
4) Curriculum change is required in order to parallel changing world technology.
5) The delivery system should be compatible with the lifestyle of the individual client.

1.7 Manpower Training Philosophy

Four premises presented by Grant Venn provide a philosophical base for the Guidelines.

> First, any program to educate or train people outside or apart from the mainstream where the majority are educated will be seen as second-class by those enrolled, by those who employ the trainees, and by those who must pay the bill, the taxpayers.
>
> Second, an overemphasis on remediation and correction rather than on development programs will not solve the problems of unemployment or manpower shortages, and the immediate and long-range cost will be greater.
>
> Third, emphasis on entry job skills and employment are not enough to help those most in need. Every person aspires to career

> development with a future that has vertical and horizontal occupational mobility.
>
> Fourth, whenever the labor market become tight, those without education or potential for learning new skills are the first to be fired. (Venn, 1970, p. 7)

1.8 Social Reality

Existing postsecondary management training programs tend to be too theoretical to effectively help Indian students understand how to cope with the unique socio-economic conditions and the many deterrents to successful program operation on Indian reservations. The development of an appropriate management education and training program for Indian people requires particular attention to the affective domain.

The highest incidence of concentrated poverty in the United States is found on Indian reservations. Comparative indicators emphasize this impoverishment. An average Indian family has an income two-fifths as large as the average American family income. These lower incomes must sustain larger-than-average families.

Because of the Indians' unique historical status as wards of the state, the federal government has assumed broader responsibilities for reservation residents than for other citizens. While federal aid may on the surface appear to be large, it must be noted that the sources of additional funds for Indians are very limited. Lacking significant private resources or economic activity, Indians on reservations must depend upon federal support for essential services and goods.

The approaches to solving reservation problems have not worked. The reasons are complex. They include a failure to consider the Indians' cultural heritage as well as disputes within federal agencies and among the Indians themselves regarding appropriate program goals. Paradoxically, if Indians are ever to free themselves from the federal government, even more federal aid will be necessary to develop their economic base and social institutions. Without this infrastructure, the Indian communities will be unable to contribute support to their own institutions. (Levitan, 1973)

Considerable effort was expended in melding appropriate theoretical positions and the "nuts and bolts approach." Or in the words of Daniel Bell:

> Men in their imagination will always seek to make society a work of art; that remains an ideal. Given the tasks that have to be solved, it is enough to engage in the sober construction of social reality. (Bell, 1973, p. 489)

1.9 Guidelines Format

The Guidelines format (see Figure 1) is a structure that suggests:

1) general objectives to positively orient the learner which take into consideration relevant identified characteristics, conditions and consequences often existing in the Indian community;

2) evaluative criteria in congruence with the learner's occupational and social development to assure appropriate competency to meet the appropriate objective;

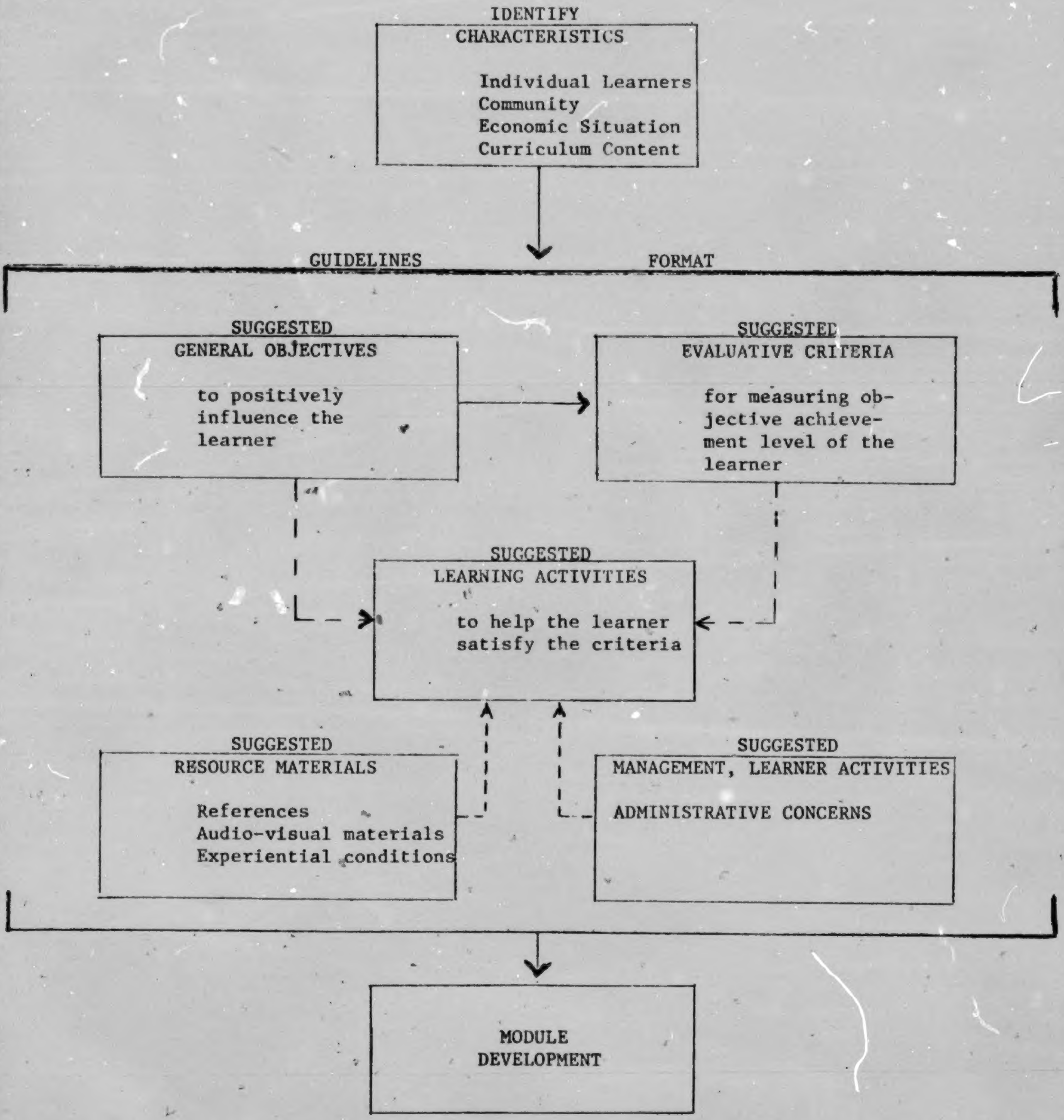
3) learning activities which can help the learner satisfy the criteria; and

4) references and learning and teaching aids to use in planning, presenting and evaluating the outcomes of the learning activities.

Section 2 is a review of the literature; the research procedures are found in Section 3; findings are presented in Section 4; and Section 5 is a summary of the research. Implications for a business management training program for Native Americans comprise Section 6. A model for such a program is shown in Section 7.

FIGURE 1: BUSINESS MANAGEMENT TRAINING PROGRAM

DEVELOPMENT PROCESS


IDENTIFY
CHARACTERISTICS
Individual Learners
Community
Economic Situation
Curriculum Content
GUIDELINES
FORMAT
SUGGESTED
GENERAL OBJECTIVES
to positively influence the learner
SUGGESTED
EVALUATIVE CRITERIA
for measuring objective achievement level of the learner
SUGGESTED
LEARNING ACTIVITIES
to help the learner satisfy the criteria
SUGGESTED
RESOURCE MATERIALS
References
Audio-visual materials
Experiential conditions
SUGGESTED
MANAGEMENT, LEARNER ACTIVITIES
ADMINISTRATIVE CONCERNS
MODULE
DEVELOPMENT

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SECTION 2: REVIEW OF LITERATURE

2.1 Introduction

This review is an attempt to help firm contact between the American Indian culture and the larger society. All selection is, to a degree, arbitrary. The number of authors in this review could be grossly expanded. To be reminded more fully of the ideas of the authors, one may consult to the reference list; many references cited there contain other reference sources.

The review of the literature which follows has been grouped into the following categories to provide an organized reporting structure.

- 2.2 Contemporary Indian Social Milieu
    - 2.2.1 Orientations
    - 2.2.2 Tribal Structures
    - 2.2.3 Community
    - 2.2.4 Family and the Kinship Universe
    - 2.2.5 Religion
    - 2.2.6 Education
- 2.3 Contemporary Indian Economy
- 2.4 Functions of Management
- 2.5 Curriculum Development
- 2.6 Curriculum Innovation
- 2.7 Educational Technology
- 2.8 Evaluation
- 2.9 Vocational Guidance

2.10 Summary

> ...through (the) writings, associated with the learned men of old... that you should not unqualifiedly give over your minds to these men, as a ship is surrendered to the rudder, to follow whither they list, but that, while receiving whatever of value they have to offer, you yet recognize what it is wise to ignore. (St. Basil, c. 330-379)

2.2 Contemporary Indian Social Milieu

2.2.1 Orientations

According to Brandon (1974), the literature has succeeded in reporting only isolated aspects of the Indian social milieu, and there have been few scholarly attempts to show how Indian cultures have contributed to the dominant society. His analyses of Indian participation in U. S. history reveal the ways in which Indian values such as those toward liberty, the environment and oral history have affected societal thinking as a whole.

The fact that Native Americans have been able to sustain major elements of their culture against "unbelievable odds" is explained by Ballard (1972) as being the result of the Indian value toward non-conformity and individualism. Roessel (n.d.) outlines some characteristics of Indians which are culturally distinct from the social milieu of non-Indians. In addition, the American Indian Historical Society (1968) delineates some "common misconceptions" about the Indian attitudes toward time, aggression, morals, humor, land ownership, health habits and education.

Assimilation efforts by the government resulted in a history of social deprivations according to Berry (1968), Henry (1972) and Steiner (1968). Walker (1969) reports that government policies to eradicate aboriginal cultures led to a loss of personal and group identity by Indians. Leighton (1968) and McNickle (1968) describe the "psycho-social disorganization" among Indian people as being a result of identity loss. Leon (1968) affirms the creation of psycho-social disorganization and offers a process for alleviating "bio-psychosocial" disorganization within the elders of the tribe and for preventing its recurrence from one generation to another.

Menninger (1968) further describes the social and health problems which occur because of "personal disorganization" of many Indian people. He explains that personal disorganization is a product of intense personal cultural clash which is "more important than anything" in the mental health of Native Americans.

Patterson (1968) and Saslow and Harrover (1968) focus on the psycho-social conditions of Indian youth. Patterson outlines the pressures experienced by Indian adolescents in accommodating or making adjustments for cultural conflict within the educational system. He links the effects of bureaucratic "paternalism" to the high suicide rate of Indian people. The research conducted by Saslow and Harrover indicates that psycho-social disorganization occurs in specific stages from early childhood through early pubertal years.

Bryde (1970) and Spilka (1970) and Walker relate that programs of forced acculturation have not included considerations of Indian orientations toward family organization, child rearing, language, dress or religion. Berry describes the use of stereotyping which has emerged through misinterpretations of Indian value systems. Moreover, Wax (1964) defines the use of stereotyping terms such as "culturally deprived" as attempts to rationalize the failures of government systems to assimilate Indian people into the dominant culture. Along the same line, Northwest Regional Education Laboratory (1975) researchers assess the cultural differences which act as barriers to productive communication.

2.2.2 Tribal Structures

Tribal structures and government policies regarding tribal functions on reservations are comprehensively studied by Sorkin (1971); Waddell and Watson (1971) describe the status of the urban Indian and his affiliation with the tribe. Cahn (1970) outlines Bureau of Indian Affairs authority over tribal and individual trust property. The paternalistic attitude and policies of the Bureau of Indian Affairs are cited by Skolnick (1973) as prime factors influencing tribal decisions.

The governing powers of tribal political leaders and the effects of tribal structures are analyzed by Brophy and Aberle (1966). Levitan (1975) and Steiner report the ambiguities, the legal implications, and diverse contemporary definitions of "tribe" and "Indian." Within a similar context, Wax (1971) relates the common characteristics of tribal structures and reports tribal attempts to combine efforts for common goals and for political power.

2.2.3 Community

Brandon contrasts the non-Indian attitude toward individual land ownership and individual wealth accumulation with the Indian concept of "communality." Ewasiuk, et al., (1973) and Steiner study the effects of assimilation pressures upon intra-tribe and inter-tribe factionalism.

Roessel lists the three factional groups operating in the Indian community as "Conservatives or Traditionalists, Moderates, and Progressives." According to Wax (1971) and McNickle, these categories do not necessarily represent the Indian point of view. To the contrary, they state that within the Indian community the divisions are seen as mixed blood, full blood, or a Christian-native religion split.

Sheehan (1973) traces the movement of eastern tribal communities to the west and the "incorporation" of Indian community affairs into the larger social milieu. Deloria (1970) and Steiner elucidate the "communality" of tribalism which reinforces the Indian's sense of "individuality" with its protection toward each other, and describe the form of Indian nepotism which often accompanies strong tribal and kinship ties. Bryant (1970) points out the attitude of Indians toward outside groups who appear to manipulate or control community resources. The importance of community festivals and social events in sustaining Indian group solidarity is illustrated by Farb (1968) and Bryant.

2.2.4 Family and the Kinship Universe

Trennert (1975) traces the reservation system from its beginning and describes the changes in tribal family and kinship values. The traditional kinship universe of the Indian person and the methods used to perpetuate its value within and among tribes are described by Deloria (1968). Ewasiuk, *et al.*, report the special kind of tribal factionalism which often occurs because of kinship values and the ways these values are closely tied to the "concept of limited good."

Bruner (1966) reports studies which show that the traditional cultural values of family and kinship are learned in the first years of life through the "intimate relationship of mother and child." The social organization of family and kinship values was analyzed by Farb, Brandon, the Northwest Regional Educational Laboratory (1975) and Sheehan. Berry reports studies which pointed out the divergent interpretations by the non-Indian society of Indian family structure and child-rearing practices.

2.2.5 Religion

Studies by Starkloff (1974) and Brandon present the diversity in religious beliefs held by North American Indians. These authors explain the role religion holds in shaping and/or influencing tribal actions and how traditional religious beliefs still permeate contemporary decisions. Starkloff describes the ways in which religious values are observed through contemporary Indian festivals and social events.

Bryant reports on the "evolution of new nativistic movements" that illustrate the Indians' synthesis of non-Indian culture and traditional Indian culture. Native-American attitudes toward time and space, toward the environment and toward the "cyclical" nature of life are delineated in studies on tribal religions conducted by Farb, Underhill (1972) and Aberle (1966).

A doctoral dissertation on the Yakima Indian traditionalism, " A Study in Continuity and Change" (Schuster, 1975), serves as a basis for understanding the types of contemporary problems currently plaguing Indian reservations. The study contributes to several topical concerns of Indian history, but of greater value is the comparative analysis of modern reservation societies and the treatment of acculturation and ethnicity. "This study of post-contact changes as reflected in the activities and beliefs of a certain segment of Yakima Indian reservation society focuses upon Washet, or the traditional religion of the longhouse, as it has developed to the 1970's...." (Schuster, pp. iii-iv)

2.2.6 Education

The literature abounds with studies enumerating the methods of formal education used to assimilate Indian people into the "mainstream" of the society. According to Berry, these methods have resulted in the low levels of academic attainment experienced by Indians today.

The Senate Subcommittee on Indian Education (1968) listed the educational problems faced by students in rural and urban communities across the country. These studies point to the "hostile" attitudes of Indian youth and adults and suggest that these attitudes are the products of government and public school attempts to pressure tribes into assimilation.

Fuchs and Havighurst (1973) delineate the elements of traditional Indian culture which are not taken into account in the formal school structure. Brophy and Aberle discuss the foundations of the formal educational system and the differences in the set of values, standards, and methods of reasoning between Native Americans and educators.

Studies by Krush and Bjork (1965), Nimnicht, et al., (1967) and Cobb (1960) describe life in a Bureau of Indian Affairs boarding school and the processes of changing and controlling the cultural lifestyle of Indian youth within the educational milieu. Josephy (1969) reports the effects of Bureau of Indian Affairs efforts to eradicate Native American languages in boarding school programs.

The "shifting of educational responsibility" from the Bureau of Indian Affairs to the Department of Health, Education and Welfare is justified, according to research conducted by Sorkin. He describes the levels of educational attainment by youths and adults, and the employability status as a result of that attainment. The academic achievement status of Indian students is reported in studies conducted by Spilka, Levitan (1973) and Cahn. Studies by Wax, et al., (1964) and Miller and Calkins (1964) describe the influence peer groups have on Indian social and academic performance.

Dorris (1975) points out the cultural conflicts that often occur when there is a "dominant/subordinate" relationship between two cultural entities. Ballard (1972) and Cahn describe the loss of personal identity by an Indian student when his Indian lifestyle is ignored in the educational process. Weber (1958) presents a social science approach to problems of historical significance and interprets social problems from the viewpoint of religious and cultural value influences.

Provance (1963) and Miller and Calkins studied the personal behavior traits of Indian pupils in formal classroom situations. Wax, et al., found that social and academic success in early elementary years was decidedly different from that success in adolescent years.

The passage of civil rights laws in the 1960's initiated increased awareness of bi-cultural and multi-cultural education programs, according to the studies conducted by Fuchs and Havighurst. Strong tribal and parent involvement in education programs is foreseen as the outcome of these special programs.

Dorris (1974) discusses the status of Native American curricula in institutions of higher education and analyzes the academic aims for all ethnic programs. In studies conducted recently Levitan and Johnston (1975) outlined current changes in educational programs for Native Americans. These studies described the rising educational attainment levels of all Indians during the last two decades; higher ratios of school enrollment brought about by increased federal school funding; increasing numbers of Indian youth attending college; and increased emphasis on adult vocational education and manpower training programs.

A Northwest Educational Laboratories (1973) module for adult counselors capsulizes affective Indian characteristics. In addition to research reports, a newspaper (Wassaja) and other current publications by the American Historical Society include articles highlighting a variety of Indian concerns.

Education in the North (Darnell, 1972) presents selected papers of the first International Conference on Cross-Cultural Education in the Circumpolar Nations. The document provides a comparative study of education provided for natives of Alaska, Canada, Greenland, Finland, Norway, the Soviet Union and Sweden. It appears that the problems of native education in one nation are likely to be similar to the problems of native education in all nations.

The literature reviewed in this sub-section indicates that educational programs and related economic, social and political programs vary in their approaches and methods of implementation. Value assumptions and premises appear to have shaped intercultural relations and government policies toward the Native American minority from early contact to the present; in order to be effective, any proposed changes in existing programs will require a thorough comprehension of the premises which underlie them.

2.3 Contemporary Indian Economy

The most concrete Indian financial successes usually have been the result of group efforts and of tribal enterprises according to studies made by Brandon (1974). He describes the land-consolidation programs of the Sioux and the Crows in Montana as exceptions to the rule regarding Indian financial success and concluded that until the government provides "livable" land for Indian communities, widespread tribal security may be questionable.

Size of reservation land does not necessarily limit economic success according to James and Patton (1973). They reported on the aquaculture enterprise initiated in 1968 by the Lummi Tribe of the Pacific Northwest. Capitalizing on their cultural heritage, Indians on the twelve-square-mile reservation are "farming" 5,000 acres in tribally-owned tidelands. The extensive construction required for the project fostered the development of several Indian-owned companies. The "Lummi Indian School of Aquaculture" provides on-the-job training for local tribal members and representatives of other tribes who are attempting to develop similar enterprises.

Brophy and Aberle (1966) describe the natural resources of most reservations in sparsely settled areas as being poor in fertile soil, minerals, timber, water and job possibilities. These authors contend that even total utilization of such resources on the majority of reservations would not supply adequate incomes for all reservation people. Bryant (1970) reports the high unemployment rate of Indians on reservations. Cahn (1970) and Sorkin (1971) analyze the cultural barriers which impede Indians in obtaining employment within the larger society. The problems encountered by reservation Indians moving to urban areas in search of better jobs and financial security also are treated by Ablon (1965), Graves and Van Arsdale (1966), Weppner (1972) and Fuchs and Havighurst (1972).

Because land is a source of value, Cahn describes it as the major source of controversy between the white man and Indian tribes. He explains the many meanings land has for the Native American and how these meanings transcend the non-Indian attitude toward wealth and personal land accumulation. According to Deloria (1974), the major issue of recent Indian activism is a demand for land restoration. He points out that tribes encounter many difficulties in negotiating broken treaties and maintaining their legal ownership rights because of the costly court charges required in the legal process.

The congressional committee report on Economic Development for Native American Communities (1969) outlines the factors contributing to the low economic status of the Indian people and states that government attempts to support tribal efforts at economic stabilization are viewed by Indians with distrust and instill in Indians a fear of termination. The report describes some of the reasons for the past failures and present handicaps to economic development of Indian land in the U. S. today: (1) inadequate land resources and the forced acceptance of land leasing caused by the heirship problem; (2) the frozen status of allotted lands and the limited land base for an Indian economy; and (3) the defeating purpose of the allotment system itself, i.e., lack of technological background or knowledge of the economic system on which family agriculture is based in the American culture, and lack of motivation in many Indians to work in an agricultural occupation.

Sorkin states that the major deterrents which must be addressed in attempts to increase the self-sufficiency and economic development of the reservation: the lack of overhead capital; the fear of Indian people to mortgage or sell portions of their land for capital; the inability of Indian tribes to obtain project financing;

the hesitancy to experiment with new enterprise; and the tribal leaders' lack of training in handling financial affairs.

Ewasiuk, et al., (1973), Brophy and Aberle and Cahn describe the leadership and financial skills needed by Indian people to manage successful economic programs. Ewasiuk reports a comprehensive study of the Indian economy and finds that the development of an economy controlled and operated by the Indian people will be a complex process, and one that will be enhanced if managerial training programs are provided for Indian people. Brophy and Aberle state some of the management skills needed by Indians in farming, ranching, mineral and timber operations and other major enterprises.

Ewasiuk, et al., also report that the key to Indian success in finance and management lies in the "vital ingredient" of Indian leadership in management responsibilities. Their studies focused on the problems and the potentials of Native Americans in the economic system. Some factors to be considered for Indian economic and financial solvency include:

- the legal and cultural influences which have effectively stifled Indian attempts to acquire credit;
- the "foreign" nature of the business world to many Indians;
- the skills needed by Indians, not only in the management and decision-making realm, but also in the production lines and service industries.

Patton, Kinley and Elias (1973) point to the growth of the Lummi Aquaculture project and the need for managers in general management, finance, accounting, production and marketing as well as managers for youth programs, education programs, housing projects, health services and community action programs. The results of a pilot management education program initiated by the Lummi were reported by Patton, Elias and Jefferson (1974) who suggest a "Management Education Model" for reservation Indians which has two purposes, (1) improving the quality of life and (2) self-determination.

Wilson (1973) attributes the failure of many tribal enterprises to "untrained management." He states that either trained Indian managers could not be found or non-Indians did not meet their responsibilities as managers. Such failures, he believes, often result in the loss of confidence by tribal members in their abilities to conduct their economic and government business. Wilson also discusses the direction management training programs must take and reports that management training must be "highly concentrated" and "designed especially for Indians and their industries by other Indians." He describes the curriculum of the American Indian Management Institute as an example of such a training method:

1. Training takes place on campus and on job locales
    - core curriculum
    - on-the-job training
2. Follow-up on the reservation in the form of
    - technical assistance
    - on-the-job counseling
    - training for board of directors (tribal councils) as requested

Steiner (1968) proposes a fundamental program for the training, employment and economic equality of the American Indian. Levitan and Johnston (1975) report government funding programs to increase the economic income levels of tribes and individuals.

Deloria and Ewasiuk, et al., report the rich natural resources of some reservation lands and indicate pressures exerted on Indians to release these holdings. Demmert (1974) describes the effects of technological change upon Native American lifestyle and economic future. He advocates the use of the reservation as a home base and resists the economic development of Indian natural resources unless it is closely controlled and limited to the needs of the Indian people.

In summary, the Indian economy has certain characteristics and vector factors which must be considered critical to management or resources and to reasonable cost-benefit ratios.

Beetham (1974) identifies characteristics of bureaucracy as an effective technical instrument for administration and control. Similar administrative guidelines would be appropriate to development efforts which devote essential energies to the social and economic advancement of Indian communities. Furthermore, Bennis (1970), highlighting social problems, establishes guidelines for development based on the social sciences and relates ways in which these solutions could be applied to American bureaucratic systems.

2.4 Functions of Management

According to Craig and Bittel (1967), management involves planning, organizing, directing and controlling the components of an enterprise. Development represents the organization's "plan" for training, educating, and providing opportunity for the personal and professional growth of its members. Therefore, management development is defined as the planned experience, guided growth, and training opportunities provided for those who perform management functions.

Studies by Craig and Bittel show a clear distinction between management training and development. *Training*, according to these authors, relates to skills, routinized acts and predetermined responses. *Development* is concerned with the growth of the whole person. Argyris (1971) agrees that development is aimed at the growth potential of the individual. Therefore, *development* cannot be stereotyped by job, location, organization or culture, nor can it be "packaged" and "delivered" to different people or situations as is done in *training*.

Argyris (1971) describes *management development* as a program to develop more effective behavior of a person on the job in the organization. Desatnick (1970) and Bienvenu (1969) report that *management development* is an *individual process* involving the interaction of management, job and total working and living environment... "in a planned, orderly manner to improve individual and organizational effectiveness."

Craig and Bittel report a key to management development is long-range planning. These researchers present four basic elements necessary to a successful development program: (1) organizational analysis, (2) personnel appraisal, (3) determination of training or development needs and (4) planned development. Dale (1973), Kast and Rosenzweig (1970) and Scott and Haimann (1970) include planning, organizing, staffing, controlling, innovating, representing and evaluating. The planning process requires skills in setting goals, decision-making, and setting performance standards. Dale explains that organizing requires skills in conceptualizing, building lead time and managing time and resources. He points out that staffing requires skills in team building, delegating, communicating, managing human conflict and morale building and that the first task for planning and designing a program is setting basic and specific objectives in behavioral terms.

Kast and Rosenzweig delineate other skill areas to be considered in a management program. The ability to "influence" requires management skills in motivating; "innovating" requires skills in problem-solving and technical expertise; "controlling" requires skills in coordinating, facilitating, rewarding and correcting; and "evaluating" requires skills in technical knowledge and action research feedback methods.

The needs of the individual for knowledge and skills to prepare for career advancement are essential to management development and must be met, according to Desatnick, Craig and Bittel, Bienvenu, French and Bell (1973). Desatnick states that it is the responsibility of the organization to provide the conditions for interaction of management, job, manager and environment that will enable each individual to develop to the full extent of his potential, consistent with his needs, interests, abilities and willingness to expect himself to realize his potential. To assure an overall program tailored to individual needs, the program requires flexibility and necessitates the development of new management training records and incorporation of related knowledge, skills and attitudes.

Dale, Likert (1967) and Lynton (1967) discuss the "setting" for management development programs and state that, while the use of didactic program methods is suitable for increasing theory and knowledge, the experiential learning which reflects daily job situations produces maximum results for applying learning to the job.

Evaluation processes for assessing management development programs are described by Bittel, Craig, Desatnick, Lynton and Pareek (1967), and Taylor and

Lippitt (1975). The literature pointed to the need to base evaluation upon stated objectives of the program and to analyze both process and product accomplishments.

Bennis (1966) reports that the objectives of a management development program must include more than individual growth. He believes that it must produce an organizational culture or climate which should (1) help us identify with the adaptive process without fear of losing our identity; (2) increase our tolerance of ambiguity without fear of losing intellectual mastery; (3) increase our ability to collaborate without fear of losing individuality; and (4) develop a willingness to participate in social evolution while recognizing implacable forces.

Bennis (1970) lists seventeen scientifically proven principles that have revolutionalized management development during the past decade. Wright describes ten principles of management development which resulted from a research study at General Electric Corporation. Barnard (1938), Fayol (1949), Dale (1960), Tannenbaum, Weschler and Massarik (1961), and Koontz and O'Donnell (1972) presented seven management performance analysis methods: (1) Operational (Management Process) Approach; (2) Empirical or Case Approach; (3) Human Behavior Approach; (4) Social System Approach; (5) Decision Theory Approach; (6) Communications Center Approach; and (7) Mathematical Approach.

The organization development process is becoming formalized as a profession based upon psychology. Professionals are providing technical assistance as Organization Development facilitators for many groups. Some critical reports of the effectiveness of the Organization Development services are appearing in the business and professional journals, e. g., Evans (1972) and Greiner (1972).

The Job Information Matrix System (JIMS), developed by the Department of Labor, has a nucleus of an organization of standardized job tasks found in a particular activity or area of work. The system has been tested in experimental situations and found to be flexible in meeting specific needs relating to occupational information. Task Analysis Inventories are based on this system.

If the Indian economy is to continue to grow, there will be a need for more managers and more effective managers. By looking at the specific aspects of management presented in this sub-section of the literature review in the context of Indian organizations, one may possibly gain a clearer picture of what management training needs exist.

2.5 Curriculum Development

The present task for many curriculum planners is to assume more responsibility in developing human resources for a highly technological society. However, educators must not lose sight of an increasing demand for educational experiences that can alleviate the social and economic dislocations that affect the American economy and the well-being of citizens. (Venn, 1970; Smith, Stanley, and Shores, 1950)

At a time when the demand for education is great, there is a growing number of people for whom the traditional educational system offers small promise. Some researchers, e.g. Schrag (1970) and Kerensky and Melby (1971), are advocating new relationships between school and society and basic alterations in the form and function of traditional education. Among their conclusions for promoting human development in the technology-education-people relationship are that education must involve individuals in self-actualization and that it must assist individuals in their own localities in setting and achieving higher aspirations. (Kerensky and Melby)

The notion of "pay off" is becoming an essential factor in thinking about the educational process and one which calls for a massive response from all levels of American education. "Pay off" in the educational framework implies five opportunities: 1) further education; 2) training; 3) experience leading to jobs; 4) immediate placement in jobs; and 5) placement which offers subsequent training and advancement. (Venn) According to Norman C. Harris (1963), even entry jobs require a skill and competence of a relatively high order.

There is growing evidence that the nature and rate of social and technological change militate against the concept of terminal education. (Weber, 1971) Weber (1963) encourages the education community to respond with a program which is more flexible than that associated with traditional schooling and less restricted by an academic time frame and preoccupation with grade levels. The impact of this "reformation" thinking would make education an essential ingredient in the individual's life process. (Goodman, 1970)

To relate learning to the world of work, curriculum planners must recognize those factors which contribute to a wholistic view of the population to be served. A well-laid-out curriculum model is based on research and development and articulates the theoretical concepts and program content which make education relevant to life-style, attitudes and environments. Education, then, becomes a vehicle for achieving goals rather than merely a prestructured curriculum to which people must adapt. Where research activities are lacking, the translation of theory into conceptual curriculum models may be loosely organized, unsuitable for a target population or unmanageable in implementation. (Bailey and Stadt, 1973)

Bailey and Stadt, Grobman (1970) and Emans (1966) maintain that curriculum development research which utilizes a systems approach seeks to collectively identify the central and related individual and social concerns and determine how they should be incorporated or solved. In fact, curriculum development efforts which short-circuit the systems approach should be viewed with suspicion. The importance of selecting a curriculum language, the unique "personal idiom", sets the stage for the formulation of goals, content and subsequent instructional materials. (Bailey and Stadt)

Krathwohl (1965) Mager (1962) and Gronlund (1970) describe systems for constructing objectives for learners which reflect clear statements of overt behavior at three levels of generality.

Knowledge of the taxonomies is a useful tool for classifying learning outcomes and can help curriculum planners translate broad objectives into behavioral or operational terms. (Bloom, Hastings and Madaus, 1971) For descriptions of educational objectives in the cognitive domain one may refer to Bloom (1956) and Linduall (1964); for descriptions of objectives in the affective domain, to Krathwohl (1964). The psycho-motor domain has been considered in certain performance-based teacher-education modules being field-tested by Central Washington State College. (C.W.S.C. Center for Vocational and Technical Education, 1976)

The importance of curriculum planning which blends both content and learning experiences has been formulated by Taba (1962). Popham and Baker (1971) contend that, in order to achieve a balanced curriculum, rational criteria to insure the incorporation of pertinent experiences must be applied.

The consensus is that the sources of curriculum content and learning experiences should be derived from the needs of the learner, the demands of society and the nature of the subject matter. (Johnson, 1967; Wilhelms, 1962; and Hanna 1962) According to Bailey and Stadt, the content of the curriculum model must be the logical extension of previously determined objectives and, hence, strategies by which the learner may achieve these objectives. More specifically, curriculum becomes "the stuff to be used in working toward objectives."

The preparation of prototype instructional materials is a task which involves decisions based on a combination of conceptual conditions and personnel. (Grobman, 1970) He maintains that, although materials preparation is not easily reduced to a single pattern, awareness of available alternatives is relevant to the ability to make systematic choices.

An analytical overview of curriculum fundamentals has been presented to indicate major concerns associated with curriculum development research. For the most part, the provision of effective bridges among organizations and between education and work calls for a realistic framework that assists and strengthens attempts to provide viable educational alternatives for many segments of the population.

2.6 Curriculum Innovation

The literature about educational innovations is vast and may be increasing at a faster rate than the innovations themselves according to Berman and McLaughlin (1974). Pressman and Wildavsky (1973) found no theory or analytical understanding of the implementation process in the literature. Havelock (1973) states that principles and guidelines are the most definitive data available for use by change agents.

Wall (1972), Ginzberg (1972) and Schaefer and Haufman (1967) review and synthesize strategies for effecting change in vocational and technical education and Hull and Kester (1975) report research on the process of diffusing innovations in vocational education. These materials are being used by Ohio State University to construct materials for the formulation of effective diffusion strategies. Brickell (1974) reported to the National Institute of Education (NIE) an analysis of evaluation data needed by decision-makers in educational programs.

Rand Corporation, under the sponsorship of the U. S. Office of Education, (OE), is conducting a several-year study of federally funded programs designed to introduce and spread innovative practices in education. Rand researchers Berman and Pauly (1975) report factors affecting change agent projects. Another Rand report by Greenwood, Mann and McLaughlin (1975) is an analysis of the process of change in selected OE projects. Rand researchers suggest a conceptual model of the change process which indicates many elements involved in the change process and shows how these elements can interact with each other. The model shows each state of the process-- 1) initial support, 2) adaptation, and 3) ultimate incorporation as a permanent element of the community educational system which is influenced by an interface of change process. The model is presented in Section 4.

It can be concluded that careful attention to the innovation process and to the expected performance of actors and reactors who will be associated with the process is critical to the ultimate degree of success resulting from change agent efforts.

2.7 Educational Technology

The educational technology approach is derived from the more general concept of technology, which Galbraith (1967) defines as "the systematic application of scientific and other organized knowledge to practical tasks." A rationale for educational technology lies in the philosophical and practical approaches to this application.

The educational technological approach has been directed toward expanding the range of resources used for learning, emphasizing the individual learner and his unique needs and using a systematic approach to the development of learning resources. (Silber, et al., 1972)

Bowker (1974) states that "virtually all of the research on the effectiveness of technology in education finds that technology is as effective in terms of standardized test scores as conventional instruction." According to Bowker, there is no recent systematic information concerning utilization of technology in school settings nor is there research on the use of technology for disadvantaged or culturally different students. Armsey and Dahl (1973) state that educational technological research is a "murky terrain with few illuminating guidelines." They report that all research on educational technology concludes that more data are needed on this subject and that there are: (1) a lack of clear definition of educational technology; (2) a tendency to treat educational technology and television as synonymous; (3) repeated inconclusiveness of findings; (4) fragmentation of research; and (5) different interpretations of the same research.

Examining the impact of modern technology on education today is like "examining the impact of the automobile on American life in 1908." The development of a new and more systematic approach to learning via the use of technological delivery systems gives the individual access to an entire range of instructional media which formerly were available to selected groups and/or individuals. (Gibson, 1970)

Jason (1971) reports that the current major uses of technology can fall into four categories: (1) transmitting information; (2) serving as role models;

(3) assisting with the practice of specific skills; and (4) contributing to the provisions of feedback.

Bowker states five reasons for using technology: (1) to enrich courses where technology can supplement the teacher; (2) to save time; (3) to bring instruction to remote areas; (4) to add subjects for which no teachers are available; and (5) to teach technology. Armsey and Dahl report that the inclusion of eight conditions in the planning, execution and evaluation stages of a project will increase its likelihood of success and Christiansen (1973) specifies ten steps to determining the best use of instructional technology.

Gibson uses the example of the "Dial Access Information Retrieval System" as one delivery mode. Cable television, "as a high-speed retrieval vehicle," is reported by Hill (1970) to be a low-cost successful means of distributing multimedia resources to large communities or small rural areas. Satellite television is viewed by Van Houte (1970) as the vehicle to deliver educational training programs to isolated communities in Alaska. Telephone technology recently has been contributing cost-effective solutions to providing instruction in remote locations where as few as five students may be interested in instruction at one time. (Education Technology, 1976)

Murray (1970) reports the use of tape cassettes to teach basic communication, English and educational skills to inhabitants of Guam. He pointed to this as an example of a relatively inexpensive technological aid which not only was proved an effective device for teaching but also saved money from a staffing viewpoint.

The videotape recorder is the "most promising of relatively new audiovisual devices." It is functional and economic, provides an individualized mode of inservice education in the environment of the learner, and gives the learner a means to test or evaluate himself and use the device for self-growth and experimentation. (Simms, 1970)

Tondow (1970) reports that the most significant advantage of using computer-based instruction is that the system devised for training can be designed to meet the unique needs of a particular population of educational learning field. He adds that, contrary to many assumptions, "computer use does not mean dehumanizing" but rather that studies have shown that one of the strengths of the computer in instruction is that "It greatly humanizes the students' educational experience."

The Westinghouse Learning Corporation (1975) is applying educational technology to solve socio-economic problems encountered in government, business and industry. A major component of the Westinghouse application involves the utilization of the "systems approach" in exploiting the range of available media (from closed circuit television to programmed texts). Individualized programmed materials and a variety of audio and visual materials and equipment are used in Occupational Training Centers, Job Corps Training Centers, VISTA Programs, U. S. Army Instructor's Training and management training techniques for the U. S. Office of Education. In addition, Westinghouse works with the National Alliance of Businessmen Program.

The judicious use of program goals and program module objectives, in a systems framework, can yield effective and efficient learning activities. Although the use of educational technology can significantly improve instruction and provide on-site capabilities at reasonable cost-benefit ratios, the importance of interaction between the teaching team and the learners remains central to the learning process.

2.8 Evaluation

There is growing pressure on Indian agencies and organizations to provide tangible proof of both the quality and the effectiveness of their activities. It is necessary for these agencies and institutions to document assessments of the services they offer. (P.L. 93-638, 1975)

Becoming more directly responsible or accountable to the public reinforces the demand for self-evaluation and for evidence of accomplishment. (Suchman, 1967) To appraise the relative worth of programs carefully, agencies and organizations must rely on evaluative research to help determine the most desirable means to plan and operate programs and to measure the degree to which success has been achieved. Ability to adequately evaluate and justify particular developments is a way to demonstrate that program viability is "proved" rather than merely "asserted," according to Suchman.

Evaluation and accountability, although distinguished by their respective focuses, are activities which are purposefully related. Accountability includes the evaluative process as one of its central components but goes a step beyond evaluation by addressing such concepts as responsibility, value and quality. (Worthen, 1974) There are, however, differing opinions regarding the interrelatedness of these two activities. Glass (1972) argues that evaluation is not essential to the task of elucidating accountability. Worthen maintains that merely evaluating performance without attending to the standards by which performance might be judged limits the efficacy of the evaluative process. Along the same line, Stufflebeam (1971) contends that evaluation serves both decision-making and accountability.

Although there is a multiplicity of purposes and roles to which evaluation efforts can be directed, evaluation techniques are used to answer crucial questions that arise during the predevelopmental, developmental, and maintenance activities of a variety of educational programs. Basically, these questions ask: Where are we? Where are we going? How are we doing in getting there? Have we made it? Evaluation, in its broad application, becomes an integral part of the conceptual model for program planning and development and is essential to any decision-making process. (Wentling and Lawson, 1974)

Stake (1967) suggests that evaluation "tells a story" in that the evaluative process reveals merits and shortcomings of the design and provides information pertaining to perceptions and judgments held by different groups or individuals. Popham's (1973) concept of evaluation evolves around objectives, their assessment and results--both anticipated and unanticipated. Worthen and Sanders (1973) explain that the evaluative process is a way of ascertaining the worth of a program. Stufflebeam, et al., consider evaluation within the framework of its decision-making function and describe its usefulness in terms of judging decision alternatives. Moreover, evaluation techniques help identify those areas which require modification for improvement. Scriven (1973) stresses comparative elements in evaluation in determining the merit of a program.

Researchers (e.g. Greenberg and Mattison, 1955; James, 1961) have supplied operational definitions of evaluation which concentrate on "effectiveness" as the key function and emphasize measuring the extent to which program objectives have been fulfilled. Measurement of the progress toward predetermined goals is a focus discussed by Anderson (1955). In each of these instances evaluation is described as a process rather than a procedure because it involves a series of actions toward a particular objective - or a way of decision-making.

According to Scriven (1967) and Grobman (1970), two types of evaluation processes can be distinguished and have become universally recognized in the field of curriculum development work. The first of these is the formative evaluation which is initiated at the onset of the planning stages. Formative evaluations are also directed toward finding whether or not program activities are proceeding in the predetermined manner. Thus, the evaluation process provides the developers with the continuous feedback necessary for locating errors and incorporating needed modification.

The second type of evaluative process is the summative. The summative evaluation is conducted following the completion of a program and is focused toward determining whether goals have been achieved.

Evaluation for decision-making is used by developers in making critical and intelligent decisions regarding alternative approaches to educational programs. The trend toward more accountability is a relatively recent phenomenon that has arrived, in effect, on the coattails of evaluation. The notion of accountability, which experienced considerable gains in popularity in the early 70's, appears to be the theme currently guiding institutional change and fostering a climate in which education can be relevant to "all of the people all of the time." (Bailey and Stadt, 1971)

Some researchers e.g. Barro (1970) and Lessinger (1970), suggest that the accountability movement is a culmination and synthesis of prior watchwords in education, namely those of "excellence" and "relevance." The characteristic features of both excellence and relevance are subsumed under the umbrella of what it means to be accountable. Consequently, the major premise is that excellence, i.e. "to answer what, regardless of whom", is integrated with relevance, i.e. "to answer whom, regardless of what." Accountability, then, seeks to answer both the "whom" and the "what" questions.

Barro discusses the antecedent issues which contributed to the importance of assessing educational performance in much the same way assessment is accomplished in business and industry. According to his analysis, accountability is largely a consequence of the following directions:

1) the new, federally stimulated emphasis on evaluation of school systems and their programs;
2) the growing tendency to look at educational enterprises in terms of cost effectiveness;
3) increasing concentration on education for the disadvantaged as a priority area of responsibility for the schools; and
4) the movement to make school systems more directly responsible to their clientele and communities.

This summary of evaluation and accountability is offered to provide the reader with some notion of the current trends and methodologies used to improve the overall quality of education. It is difficult to deny that education will be subjected to a rising level of careful scrutiny. According to Forsberg (1971), government legislators, corporations, inner-city school leadership and minority and disadvantaged groups will continue to support the accountability movement in education. Indicative of this movement is the challenge to make education answerable to the people it is intended to serve.

2.9 Vocational Guidance

Despite the abundance of literature on vocational decision-making it is difficult to draw conclusions from the research. The studies lack comparability in terms of sample populations, research design and use of statistical techniques. However, a variety of factors which appear to be crucial to vocational decision-making do emerge.

The earlier theories which relied upon stages of vocational development have been refined by Super and Overstreet (1960), Tiedeman (1961) and Super (1968). "Environmental press," which is a theoretical basis for counseling (Herr, 1965), and the cognitive dissonance theory help explain that understanding individual vocational behavior at variance with the environment is imperative to restoring ego-equilibrium. (Hershewson and Roth 1966)

A composite theory was drawn from several existing theories by Hoppock (1967). The implications of the effects of culture upon an individual, considered in the light of personality theory as it relates to guidance and counseling, were discussed by Zaccaria (1970) and Pettitt (1970).

Hair (1968) found that a lack of administrative concern about the individual differences of counselors can negate the function of sincere and capable helping professionals. Jackson (1969) and Carey (1970) suggested that the classroom teacher and para-professionals can achieve better working relationships with disadvantaged students than can highly trained professionals.

A number of studies indicate that the quality of vocational guidance at all levels is questionable. (Campbell, 1968; Kaufman, 1967; Patton, 1972; Olson, 1974) Federal legislation has stressed the need for guidance in vocational and career education (Vocational Education Act, 1963; Amendments 1968; Higher Education Act, 1972) and the Associate Commissioner of Career Education, Dr. Kenneth Hoyt, stated that vocational guidance and counseling are critical components of career education. (Hoyt, 1975)

Herr and Cramer (1972) suggest a systems approach for career development and vocational guidance. Northwest Regional Education Laboratories (1975) have developed a handbook for adult guidance-educators.

"Career guidance may be the most important function (education) can provide." (p. 15) "It is imperative that the administration and every other component of the (program) work together to create a learning environment where all students can feel wanted and that people care about them." (A.C.T. Conference, 1971)

2.10 Summary

Each publication of journals, books and theses relevant to Indian economics and management training and education adds to the many articles presenting different points of view or contributes more to the accumulated data. Numerous writers have selected and assembled material to permit a systematic examination of studies relevant to this one. The purpose of the review is to attempt to bring a semblance of order to a jumbled accumulation of data. Furthermore, it is hoped that this review will permit the reader to have a unified and integrated understanding of the theory and research related to the processes of management as they relate to this study.

SECTION 3: PROCEDURES

3.1 Introduction

The project reported herein is an outgrowth of an EPDA (Education Professions Development Act) research effort by an EPDA intern during the fall of 1974. This research was an attempt to determine the vocational education training needs of a Washington Indian reservation and became the basis for a proposal which generated funding for this project.

Several social and economic forces motivated the intern and his advisor to cooperatively draw up a proposal for a project to develop guidelines for a business management training program for Native Americans. The project, which was subsequently funded by the Office of Community Development, was to be accomplished in three phases. A summary report of the research, a description of the kinds and numbers of people and organizations involved and a description of the data treatment follow.

3.2 Phase I - Project Orientation

The EPDA research noted above was the first source of information for the project data bank. Unfortunately, the research effort was unsuccessful in activating the planned communication linkages. Therefore, the first efforts in Phase I were to assemble and attempt to communicate the project goals and project potential to a selected representative cross section of the total Indian community in the State of Washington. Eight tribes were identified as the target population.

The Indian Affairs representative of the State Board for Community College Education suggested contacting an independent Indian Consulting Organization and an Indian Tribe Consortium. The Indian Program Supervisor of the State Office of the Superintendent of Public Instruction was contacted and project support was assured. The Indian EPDA students at the college were also involved in the project and they provided substantial support.

A community college representative responsible for another Indian project, funded by a private foundation, invited the coordinator and director to meet with his project staff in February, 1975. The two projects appeared to complement each other.

During the academic fall quarter of 1974 three visits were made by the project coordinator to a large number of Washington tribes, and a series of meetings with the BIA (Bureau of Indian Affairs) representatives and tribal council employees and members were accomplished after persistent efforts by the coordinator. In essence, the Phase I effort was somewhat unproductive, but some trends, which are reported in Section 4, became apparent.

An extensive search for a workshop facilitator eventually identified an Indian person experienced in conducting groups. However, no Indian with formal academic preparation in group dynamics was identified. After telephone or personal contacts had been made, eight tribal representatives were mailed letters requesting their participation in the project. This resulted in four affirmative responses and no negative response. Following much consultation with the involved tribes, the workshop facilitator and Indian constituents, the workshop was scheduled for late June purposely in order to avoid conflicts with other Indian events, many of which had been previously scheduled.

Letters of support for the project came from the sources previously mentioned. A number of personal visits were made by the project coordinator and many telephone calls were completed to encourage the tribes to be actively involved in Phase II of the project. There was some written and considerable verbal assurance that both constituent and official tribal representatives would attend the Phase II workshop.

Facilities, equipment, workshop staff and an evaluator were arranged for the workshop and approximately fifteen constituents and eight tribal leaders were expected to participate. Organization development and an evaluation component were constructed to provide the workshop format.

A review of the literature was begun in Phase I and continued throughout the duration of the project with the greatest effort expended in June, 1975, and during the academic winter quarter of 1976. The data from the literature review were used in preparing Section 4.

3.3 Phase II - The Workshop

The workshop began on schedule with a total absence of the representative tribal leaders. The evaluator and project staff decided to conduct the workshop as planned with only the tribal constituents in attendance. Although structured markedly differently from the original plan, Phase II accomplished a high degree of interaction from which much of the data expected from the originally planned workshop was obtained.

The structured workshop participants, evidently as a result of somewhat common backgrounds and interests and despite a wide age range (approximately 22-55), quickly became a cohesive group and very openly expressed their ideas and feelings about the project issues.

It was decided to continue the extended effort to gain data which could have been provided had the official tribal representatives attended. This effort is referred to as an "extended workshop." As a part of the extended workshop, the coordinator and director discussed critical contemporary Indian political and social issues at numerous meetings with Indians at the state level, at seven regional and two national conferences.

The absence from the workshop of representatives from the Indian officialdom precluded the originally planned interaction. Input was obtained from the Indian leadership at various state and regional Indian meetings and conferences held throughout the summer, fall and early winter and attended by the project staff. The data collected from the workshop and the extended workshop are reported in Chapter 4.

3.4 Phase III - Model Generation

The Guidelines were developed during the 1975-76 academic year following the summer workshop and were completed before the project termination.

The project staff assessed the data collected from the literature and workshop and consulted with advisory sources to synthesize and analyze the data in order to design the Guidelines. A systems approach was used and a schematic flow chart of the process is shown in Figure 2.

Contrary to the "systems approach" concept visualized by many people, a comprehensive systematic treatment of a situation relies heavily upon the social factors involved. These social factors often are not easily described in precise empirical terms. In the case of this project careful attention was given to noting many non-verbal clues, such as "body language" and facial expressions as well as verbalized responses, when data was sought from various people. Treatment of this kind of data calls for techniques somewhat suspect by the "hard scientists." Admittedly, the project staff did not rely upon statistical treatment of the data; however, no apologies are extended for this operational mode. The project is designed to effect a change in Indian management education and training programs rather than to compile statistical evidence to support an implication, proposition or theory.

The Guidelines are written suggestions, with alternative choices stated where applicable, for conducting a business management course. Program objectives, desired outcomes and evaluative criteria are suggested and reference materials are listed. Suggested delivery modes are identified and a rationale is made for the selection process. All of this information is organized under appropriate categories for easy reference. Suggested procedures for follow-up of students are noted. The guidelines do not provide detailed lesson plans because the assumption is made that these need to be designed by the individual teacher and tailored for each group of students.

During Phase III continuous review of draft copy was conducted by the total project staff and reviewed by appropriate specialists.

3.5 Project Staff Utilization

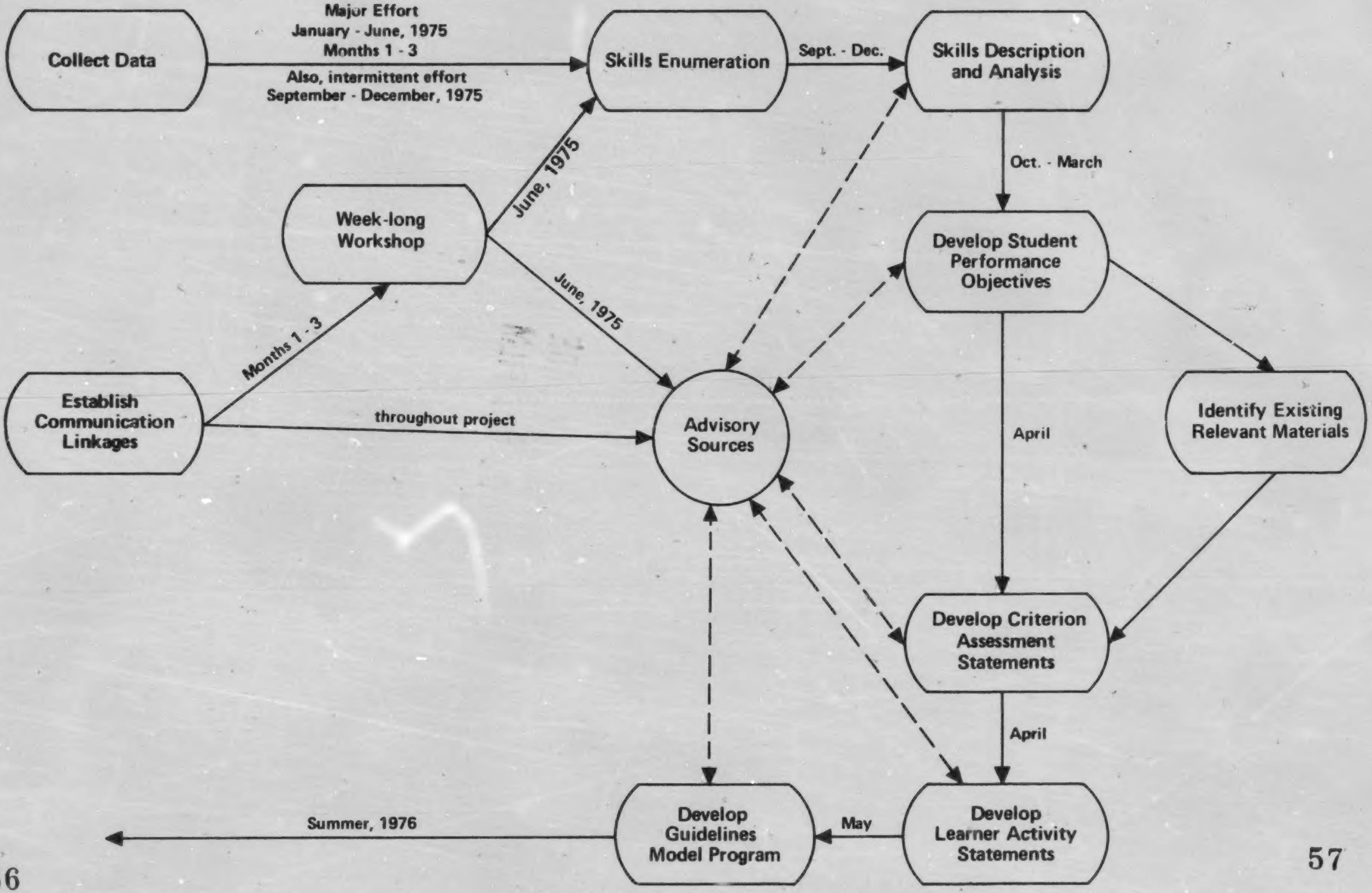
Major project staff responsibility was assumed by a mature Native American raised on a Northwest Indian reservation with off-reservation experience in private business and the military. He began his academic education in the 1940's and recently completed a degree in accounting. The project director has more than a quarter of a century of experience with Indian communities and is by profession a vocational-educator.

Indian students at CWSC served as part-time project staff. Other supportive staff had research experience: one in Indian education, one in sociology and anthropology and one in organization development. The project staff was utilized in two ways: (1) group interaction, data analysis and decision-making, and (2) individual research contributions as needed.

The advisory sources were generally Indian people and were used as deemed appropriate on an intermittent but continuing basis.

A concentrated effort was made to structure the project staff's work schedule according to the needs of the systems as indicated by the flow chart shown in Figure 2.

FIGURE 2 - FLOW CHART, PROJECT TO DEVELOP GUIDELINES FOR A BUSINESS MANAGEMENT TRAINING PROGRAM FOR NATIVE AMERICANS


Collect Data
Major Effort
January - June, 1975
Months 1 - 3
Also, intermittent effort
September - December, 1975
Skills Enumeration
Sept. - Dec.
Skills Description and Analysis
Oct. - March
June, 1975
Week-long Workshop
June, 1975
Develop Student Performance Objectives
Months 1 - 3
Establish Communication Linkages
throughout project
Advisory Sources
April
Identify Existing Relevant Materials
Develop Criterion Assessment Statements
April
Develop Guidelines Model Program
May
Develop Learner Activity Statements
Summer, 1976

SECTION 4: REPORT OF THE FINDINGS

4.1 Introduction

For each segment of the Indian community for which there is under-utilization of human resources, management and educators are challenged to provide new insights.

There is evidence of a psychic separation of the American majority from all red America, black Africa, yellow Asia and the brown Middle East. The futurists point out a transition in progress from the industrial revolution to a new age. This report is an attempt to view the conceptual pattern of Indian life in relation to the national economy and at the same time attempt to discover mutually beneficial points of synthesis.

The Indian representatives contacted spoke not as a defeated small minority of the most affluent and powerful nation on earth, but with a voice affirming a right to their native roots. These conversations suggest that there is a national need for mass individual inner change toward more "mind-heart" congruence.

This report, then, is more than a sociological-psychological study of the Indian economy. It is a presentation of a life-pattern rooted originally in the American native soil, and more recently in the Indian reservations.

The Indian, historically, appears to be more in tune with the natural forces that created our environment than the American immigrants and their descendants.

Through project-related discussions held with and among Indians a construct of the universe emerges which negates the concept of rational man standing apart from nature in order to control a technological society. There may be a message in this to other Americans who are uneasy when they see their culture frequently reflecting spiritual and material incongruence and an environmental-press-related psychological dissonance.

If there is to be purposive application of theory and data, careful consideration must be given to the cultural lifeway, to the choice of methods of introducing alternative practices, and to the criteria with which to judge success or failure. Since people accept or reject according to their own value system, the development of educational and training strategies must accurately relate to Indian lifestyle demands which may differ from those familiar to the non-Indian society.

The approach of this report is based on the recognition that a culture is an integrated whole, that beliefs and practices can and should be evaluated in context. This is not to say that all cultures are integrated in the same way, or that all are equally integrated. Indian groups, in general, have developed a type of integration by which they have managed some degree of adaptivity with the political and social boundaries of a dominant, and often to them alien,society. Although many tribal groups have undergone profound changes which have enabled some of them to become assimilated into the "American Mainstream," other tribal groups have retained traditional characteristics which serve to maintain a strong sense of tribal cohesiveness and cultural integration.

According to Mead (1955), regardless of whether a culture is tightly or loosely integrated, its ethics internally consistent or contractictory, whether practices replicate the past or seem unrelated, use of these will be found, upon closer inspection, to be interrelated in systematic ways.

The concept of culture as a functioning whole stresses the importance of the life-experiences of the individual, and particularly the way in which he perceives his own society as being in contrast to or as a facsimile of the larger society. The significance of analyzing the Indian cultural milieu is the attempt to determine which characteristics, predispositions and behaviors may be maladaptive and self-defeating or, on the other hand, those which may be sociologically adaptive and psychologically constructive.

For instance, feelings of alienation as a consequence of rapid change can increase the psychological health problems of Indian peoples. Since cultural forms may not be sufficiently varied and/or flexible to protect or psychologically nourish egos, these Indian cultural traits should be explored to determine if and how they promote or jeopardize an individual or group sense of well being.

To begin to understand a category of people is to begin to construct a fuller portrait of them. To know only through stereotype and typification is not enough . Therefore, a functional analysis, rather than superficial typification,was attempted to help elucidate what Indians are about and what their lives are like. Attempting to clarify the social and economic affairs of Indian people is a complicated issue: the individual's own level of awareness and receptivity, the relations to his tribal group and to the Indian community at large, and expectations imposed by the society which surrounds him necessitate a qualitative study of people on their own terms. In formulating a data base to guide the development of educational models, it was necessary to examine how specific cultural traits, which make up the social fabric of the Indian community, pertain to individual psychology, to the sociology of the tribal group, and interface the "outside" world. The salient features of Indian lifestyle from a heuristic approach allowing perspectives and dimensions to emerge which could be brought to bear on the task of more fully portraying the character of the contemporary Indian milieu is represented. Experience indicates that change can best be introduced not through institutional fiat but through acceptance of purposed changes which are compatible with cognitive and affective styles provided by people in their own terms.

There are threads of commonality that run through the Indian social milieu which allow the drawing of generalizations which are a basis for this report. It is important to note, however, that unique features obviously exist among various Indian subgroups, so there will be exceptions to the generalized appraisal of Indian cultural traits. Some statements describing Indian characteristics may have to be modified in terms of their "intensity," for instance, when considering a particular tribal group or a subgroup within a larger Indian social group.

Inquiry or analysis is usefully thought of as the attempt to answer one or more of three questions:

1. What are the characteristics of a behavior or social phenomenon?
2. What are the factors which contribute to a behavior or social phenomenon?
3. What are the consequences of a behavior or social phenomenon?

This report attempts, by illustration, to reduce a proliferation of material and information to suggest the forms behavior assumes and the variation it displays. It is emphasized, however, that there is nothing immutable in this approach. The approach model is merely a device for an organized presentation to put verbal flesh on a conceptual skeleton.

4.2 SOCIAL MILIEU - PEOPLE

4.2.1 PERSONAL OWNERSHIP CHARACTERISITICS

CONTRIBUTING FACTORS	CONSEQUENCES
1. Indians have maintained a strong belief in communal patterns rather than in individual ownership.	1. The desire to equitably distribute the supply is in direct opposition to the capitalistic notion that one must constantly strive to control property, goods and services for personal profit.[1]
2. Many Indians have non-competitive life-styles basically but not entirely founded upon Indian religion and philosophies.	2. This tradition is counter to the Protestant Ethic.
3. The communal patterns were reinforced by the limited propensities of economic resources.	3. This encourages redistribution of goods and serves as a restraint against individual accumulation of personal wealth.
4. In the old days communal sharing was a key factor for survival.	4. Communal sharing reinforced the notion of flexible boundaries and negated a strict sense of territoriality; the notion of flexible boundaries overlaps into today's world to plague contemporary values of Indians, and thus, affects decision-making processes.[2]
5. Capitalist ideology has inflitrated Indian communalism.	5. This has brough an erosion of values and beliefs.[3]
6. The survival of old traditions is threatened.	6. This threat has, in turn, created confusion and provoked a sense of competitive jealousy among the Indian people.[4]
7. There is a fear and suspicion that one group or another will attempt to capitalize on an advantage in order to gain more than an equitable share.	7. The result may be one in which rivalrous[5] groups perceive "larceny" as a motivating force for socio-economic and political behavior.

CONTRIBUTING FACTORS	CONSEQUENCES
8. Indians fear being used as a tool for exploitation.	8. This fear often forces Indian leaders to become victims of apathy, paralyzing progress. This may be misinterpreted as continual unwillingness of Indian people to adapt to the distinguishing features of capitalistic competition. A fear of exploitation also becomes a tool for the increasing intragroup and intergroup prejudice and jealousy.[6]

4.2.2 INDIAN TIME

1. An Indian's sense of time is based on seasonal happenings to delineate past, present and future.	1. Although this loose concept of time is compatible with intuitive decision-making processes of traditional times and the Indian concept of "timelessness" allows a greater life fluency, these concepts are predispositions which could further alienate Indians from the dominant society in today's world.[7]
2. An appointment does not have the "sacred character" to Indians it does to non-Indians.	2. People who are time oriented are irritated by the inability to prioritize in terms of temporal commitment.[8]
3. The past still validates the present and tends to slow the pace of Indian cultural change.	3. Indians are not interested in "saving time" or in cutting it up into discreet units.
4. Time has not been a critical factor in the intuitive process of decision-making.	4. Punctuality and budgeting of time have lost their significance and importance to Indian people.
5. Time in today's dominant society translates into money.	5. Adaptation to American time is critical if Indians are to operate effectively in the social and economic sphere of the larger society. The inability or unwillingness to conform may be a rationalization for a lack of diligence or an excuse for procrastination that could deter progress.[9]
6. Immediate pleasure take precedence over greater future returns in Indian society.	6. This present pleasure philosophy--"live for today and let tomorrow take care of itself" could lead to catastrophic results for tomorrow.[10]

4.2.3 ATTITUDES TOWARD WHITES

CONTRIBUTING FACTORS	CONSEQUENCES
1. In general, Indians' attitudes toward whites are ambivalent concerning such factors as values, the justice system, economic and political pressures and social discrimination.	1. Many Indians respect the power and skills of members of the dominant society and have some urge to emulate them. Conversely, Indians may also feel a great deal of distrust and antagonism in interactions with the white community. What often is interpreted as deference and courtesy may be more akin to "testing the limits," a propensity which involves one-up-manship carried through with great finesse.[11]
2. Indian society has been communal; the larger society is capitalistic.	2. There is an apprehension among Indians regarding incorporation of a value system based on competition because competition is incompatible with a concept of "limited good"[12] and ownership in severalty.
3. The Indian community is a sovereignty within a larger sovereignty.	3. Dualism is expressed in Indian desires to maintain separation and at the same time become incorporated within the larger system.
4. Patriotism toward their own sovereignty takes precedence over respect for their U.S. citizenship.	4. Indians may view their U.S. citizenship with detachment.
5. Indians, while desiring their own sovereignty, also desire participation in the social and economic benefits of assimilation.	5. Psychological problems which might be associated with ambivalence toward whites may come in the form of vacillations and seizures of paranoia concerning fears of loss of identity and loss of sovereignty. The paranoia, in the extreme, may be manifested in a schizoid-like personality.[13]
6. Historically, non-Indians have treated Indians with indifference and insensitivity.	6. This treatment of Indians has often resulted in a passive form of interaction and communication[14] between the two groups.

4.2.4 NON-AGGRESSION

CONTRIBUTING FACTORS	CONSEQUENCES
1. Most Indian people are non-competitive and non-aggressive.	1. Traditional peaceful co-existence is a natural byproduct of this behavior. In order to avoid confrontation Indians usually avoid the issue. When stress mounts this can be accomplished by a failure to appear where one is expected,by an indifference, by a reluctance to communicate, by procrastination or by total silence. 15
2. The Indian culture teaches respect for age and wisdom.	2. Younger members will not freely oppose a tribal elder who has more authority by virtue of age even though the tribal elder may be less skilled or less capable. A sense of communalism thrives in this society. 16
3. Indian peoples prefer to coerce interaction by the employment of subtle influence rather than by direct confrontation and are often skilled at interpersonal relations.	3. This avoidance of confrontation or disposition to leave the field may be interpreted by whites as timidity, irresponsibility or a tendency to shun reality. In political interaction this behavior suggests that Indians operate more by guile than by force. There may be an intrinsic pleasure in manipulating others. Operating by guile demonstrates a curious blend of assurance and dependence. 17
4. Indians also shrewdly employ passive resistance, perhaps a more insidious form of aggression because it avoids "getting the cards on the table" and is less likely detected by persons who expect directness.	4. This subtle defense mechanism may be used by Indians to revert back to "traditional" traits when traditional responses can be used to gain an advantage.
5. Indians often rely on protective mechanisms (e.g. guile, shrewdness, passive resistance) to influence interaction.	5. This underscores the fact that Indians, relying on these mechanisms, may not need to become "skilled" in the sense of education and training. The

CONTRIBUTING FACTORS	CONSEQUENCES
	use of these protective mechanisms, however, creates a dual mistrust which forces both parties to operate in a contrived situation, destroying any positive, constructive solutions to existing problems.

4.2.5 COMMUNITY AND KINSHIP

CONTRIBUTING FACTORS	CONSEQUENCES
1. The tribe shelters families with an umbrella of kinship bonds. Indians have traditionally operated according to the code "you are your brother's keeper." By extension, this implies the protection of "my group" against others who may dominate and includes an atmosphere of fraternity as much as opposition.	1. The way Indians perceive themselves as members of the same or different groups tends to define the situations of cooperation or conflict. The effects of such cohesiveness make these people highly prone to the potential evils of nepotism, prejudice, jealousy, rivalry and envy. Where tribalism has weakened Indians tend to be unsure, dismayed and immobile.[18]
2. Everything in tribal life is based upon the family's protection of the individual.	2. Nepotism, Indian style, may mean that when an individual assumes a leadership role he may appoint his relatives to favored positions regardless of their qualifications.[19]

4.2.6 SILENCE/VERBOSITY PATTERNS

CONTRIBUTING FACTORS	CONSEQUENCES
1. Reverence for age elevated elders to positions of spokesmen and younger tribal members willingly relinquished their perogatives to speak out. The phrase "we speak truths" is the clue to the tribal use of words. Words were literally truths, to be spoken religiously, not lightly. The wrong word would make ritual a failure; lying words would endanger the life and harmony of the tribe. These tribal meanings of language tend to persist.	1. So the tribal Indians talk carefully, sparingly and quietly. Sometimes the Indian does not communicate his thoughts or wishes simply because he has not dissected the information thoroughly enough to render a decision that does not alienate his values. Non-Indians invariably identify the Indian in this situation as a non-talking, sullen Indian.[20]

CONTRIBUTING FACTORS	CONSEQUENCES
2. The adage "silence is golden" accurately describes a traditional Indian cultural form. Silence often reflects a state of confusion within the mind of the Indian as he struggles to analyze and assess the virtues of conflicting values provoked by the issues at hand.	2. This silent confusion is frequently interpreted as stoicism (stereotypic characteristic of Indians) or as an indication of little or no desire to volunteer information.[21] Indian silence often implies "no." An affirmative answer, if forced from an Indian, may have no substantial meaning. It is highly unlikely that agreements or promises made under forced circumstances will be fulfilled. Quite often communication occurs largely through the use of gesture and symbolic action rather than verbal discourse.
3. The non-Indian culture has deceived Indians and contrived legal plots to exploit Indians at the convenience of non-Indians.	3. Indians view all communications with the dominant society with suspicion, distrust, apprehension and skepticism. They believe such communications are marked by an absence of faith and confidence and lack credibility and integrity.[22]

.2.7 HUMOR

1. Indians have traditionally used humor as a means of social control.	1. Indians tend to like to puzzle and "pull the legs" of whites.
2. Humor, Indian style, is related to the use of gesture and symbolism. It does not rely on behavioral antics or loud guffaws. Furthermore, it appears to be a subtle form of group communication rather than an individual expression.	2. The apparent lack of responsiveness to humor may be disgruntling to non-whites. This feature of Indian humor could be critical to interaction with non-Indians because misinterpretation of "joking" behavior may have negative consequences.[23]
3. Ridicule is a form of humor used for social control.	3. Ridicule stifles self-expression and leads to destruction of motivation.[24]

4.2.8 JUSTICE

	CONTRIBUTING FACTORS		CONSEQUENCES
1.	Justice to the tribal man was human. Human needs were the measures of wrong and right. In the code of tribal justice punishment was personal and immediate. The wrong-doer "owed no debt to society," as such. Indemnity was not thought of as punishment of the wrong-doer, but as justice to the wronged.	1.	The Indian sense of justice demands that there should be compensation for the loss of their resources; fulfillment of their treaty rights; just compensation for expropriations extracted through legal manipulations. This notion can be considered within the context of the "limited good" and may suggest a political interaction to assure that potential gains or losses can be kept under control.[25]
2.	The U. S. government, sometimes using expropriated Indian resources, gives priority to foreign aid over treaty commitments to Indian reservations.	2.	This is considered grossly unjust by many Indians.
3.	Resources to which Indians feel they are entitled are being usurped by other interest groups.	3.	Indians feel they are entitled to and have a great need for these resources.
4.	While Indians cannot earn even a meager living, dollars rightfully belonging to Indians are given to everyone but Indians and Indian resources are being squandered on things such as moonshots, foreign aid, two and three cars per family, sport fishing, summer homes, pleasure boating, motorcycling, motor homes, etc.	4.	Indians believe the gross difference in living standards is unfair.
5.	Indians want these inequities corrected.	5.	In the recent past, Indians have become involved in political and economic ventures which tend to augment their share of resources. However, they may tend to make unrealistic projections concerning either the extent of compensation or the time frame necessary to recover the expropriations of former years.

CONTRIBUTING FACTORS	CONSEQUENCES
	Inequities are not likely to disappear in the near future since the manners in which state and federal resources are assigned and distributed are not based on one-to-one compensation but on a variety of program priorities.[26] These factors have contributed to politicising Indian and non-Indian interests and operate to reinforce and perpetuate the tribal system.
6. The politicised tribal system is meeting the larger bureaucratic system head on.	6. The bureaucracy is becoming complicated to the extent that it is both massive and unmanageable, and it must rely on political favoritism or "clout" in order to accomplish any activity. This political clash reinforces and perpetuates the bureaucratic system, creates the necessity for strong Indian political activities to combat the situation, and brings into question the merits of competition, justice and the humanity of assimilation.[27]

4.2.9 AGREEMENTS AND CONTRACTS

1. According to Indian traditions there is no concept of ownership in severalty, binding contracts, etc., and no judicial code to sanction or control the exchange of goods or property. More simply, the notion of communalism suggests that if you don't "own" it, you can't "give it away."	1. The "integrity" of the formal contract, whether written or verbal, may not represent the same force of obligation to Indians as it does to non-Indians.[28]
2. Indians' concept of "agreement" is different from the non-Indian concept of agreement inherent in social, legal and business transactions.	2. The process of negotiation (bargaining) to arrive at some mutual agreement may have little significance. Although non-Indians accept the tenets of "agreements," Indians are not impacted

CONTRIBUTING FACTORS	CONSEQUENCES
	by this prescriptive canon of conduct and may be viewed as simply reneging on an agreement or promise, as "Indian givers."

4.2.10 PRESTIGE

1. Indian elders had been accorded respect and had considerable authority in managing tribal affairs. Age and wisdom provided a secure, almost unimpeachable, source of prestige. The desire for security and prestige remains strong.	1. The desire for security and personal recognition may invoke endless recrimination and fault-finding within and without the social group.[29]
2. Many Indians are fearful that they will lose prestige if they admit ignorance.	2. Disagreements cannot be resolved by logic or disclosure of facts if an Indian's prestige is reduced by his admitting he doesn't know those facts or doesn't understand the logic. Especially if a leader's prestige is at stake, procrastination is a natural outlet.[30]
3. The reservations and a federal bureaucracy were created to provide a guardianship for Indians.	3. This guardianship was an insult to Indian dignity and self-respect and is, in part, responsible for many Indians' attitudes toward questions. In situations which require disclosure for fact-finding or cooperation, Indians often tend to "appear to understand." This may take the form of providing solutions before the appropriate facts are known. In another instance reticence about answering questions or admitting ignorance may elicit a response that essentially avoids the question by answering a question which hasn't been asked. Moreover, merely a failure to answer is a response used to discourage questioners or to prevent displaying a lack of knowledge.[31]

4.2.11 ECONOMIC STATUS

CONTRIBUTING FACTORS	CONSEQUENCES
1. The economic portion of Indians' lives has not been around entrepreneurship which is associated with non-Indian culture.	1. The "business world" is foreign to many Indians.[32]
2. In the past, employment was not a concern of Indians. They survived from day to day, season to season, utilizing the abundance of the natural resources. All tribal members comprised the functional labor force. They did not individually manage much, as we think of manage, but rather equally participated in a subsistence economic system.	2. Although Indians have the power to initiate programs of various types, they generally lack the expertise to operate them effectively or to extract maximum benefits. Many of the basic tenets of business-related functions, including management, are not obvious to Indians and consequently Indians may lack logic necessary for assuming responsibility for businesses or programs on and off the reservation.[33]
3. Indians now face the sudden confinement and depletion of the natural resources and lack of adequate capital to develop their potential utilities and resources.	3. Lacking resources and funds, Indians find themselves unable to cope with the demands of competitive survival.

4.2.12 PURE DEMOCRACY

1. Indian peoples have traditionally operated in a communal context which coincides neither with "rugged individualism" nor with a political system which relies on a representative form of government.	1. The social group is predisposed to operate from a relatively pure democratic basis: Indians prefer group decisions to those which might be made by a single designated arm of authority.[34]
2. Indian decision-making processes tend to be characterized by a form of "pure democracy."	2. Although spokesmen emerge, participatory democracy supports not only a sense of individual worth but also a strong sense of tribalism. However, it is unrealistic in competitive business situations. It is often difficult to identify a "chain of command."

CONTRIBUTING FACTORS	CONSEQUENCES
3. Generally, the pure democratic system Indian tribes employ is time-consuming.	3. It may be difficult to derive answers to specific requests or to get decisions within a short period of time. If a quorum is not present, decisions may be postponed and actions left unexecuted for long periods of time, or perhaps they are never made. This characteristic of Indian culture is often an obstacle to progress because it reinforces a lack of decisiveness.[35]

4.2.13 POLITICAL INTERACTION

1. Indian interpretation of democracy is often too "pure" and lacks the organizational contribution of political representativeness.	1. The result, brought about by political factions which arise out of the singular system, is an indecisiveness which tends to dilute the decision-making process or eliminate it altogether.[36]
2. Within the political arena, group discussion is encouraged and Indians are allowed to have their say. Women are not excluded from this kind of interaction and may even display the greatest verbosity at public meetings.	2. In spite of appearing to encourage group discussion, however, Indians may be evasive or dilatory in summarizing the interaction to bring matters to a head.
3. Non-Indians are acquainted with a pluralistic system which encourages authoritarianism, democracy and bureaucracy; Indians operate in a singular social system and are fearful that if authority is divested an individual or subgroup may reap advantages which will not be shared by the group as a whole.	3. Political interaction often reflects a tendency to influence and cajole rather than to divest the authority for decision-making into the hands of specific members or committees.[37]
4. Tribal members often lack education, experience and expertise in astute decision-making processes and may be unaware that education is a requisite for operating effectively in the world of politics.	4. Indian people are fearful that divesting authority in an individual or group may undermine the influence and control they currently hold.

CONTRIBUTING FACTORS	CONSEQUENCES
5. Indians mistrust competition.	5. This may undermine group cohesiveness.

4.2.14 POLITICAL SUCCESS

1. Traditionally, force was seldom used to enforce good conduct. Deceitfulness was a crime and absolute honesty toward other Indians was the basis of character.	1. From this value orientation, Indians look upon competition as a form of cunning and deception.
2. Success in politics is, in part, attributed by Indians to understanding non-Indians and to having the skills necessary for coping with white deviousness. In some instances, progressive Indian representatives who emerge find themselves with values similar to the non-Indians and may be most amenable to the interests of whites or most capable of dealing with whites.	2. On the one hand, these Indian spokesmen may be welcomed as a link to the dominant society and function as buffers between white society and Indian values. On the other hand, tribal members may view these fellow Indians as being "marginal" members of the Indian community and accuse them of having sold out to the protective mimicry of whites.[38]
3. Although non-Indians become well acquainted with a bimodal bureaucratic system, the bureaucracy within which Indians are forced to exist is trimodal.	3. In spite of the increased contact with bureaucracy, Indians are rarely dealt with as participating constituents.
4. Indians' experience with the larger political system amounts to on-the-job training as they observe the political machinations of a tripartite bureaucracy; that experience does not include the technical and scientific knowledge essential to progress.	4. Many Indian leaders become highly proficient in manipulating the political systems but most of these Indian leaders are unable to use the system effectively to capitalize on opportunities which might arise.[39]
5. Moreover, there is a long history of exploitation of Indians.	5. This history reinforces the assumption that non-Indians will continue to take unfair political advantage.

CONTRIBUTING FACTORS	CONSEQUENCES
6. Indians face a combination of psychological effects of the encroaching environment, preservation of identity, the threat to security and annihilation.	6. Divided interests or factions produced by these psychological effects usually exist in the Indian communities and often prohibit effective progressive decision-making.[40]
7. Divided interests or factions affect politics.	7. Given an occasion to influence the political process, Indians are prevented by factionalization from effective, progressive decision-making.

4.2.15 ALIENATION

1. Torn between the Indian life and culture and the unfamiliar ways of the non-Indian world, Indians are pressured to conform to the American mainstream and to retain old cultural forms. The term "cultural hybrid" suggests that Indians are in a state of limbo, poised between two worlds, neither of which encourages psychologically constructive behaviors to achieve self-reliance.	1. Indians' vacillations between these two lifestyles in many instances provoke confusion and uncertainty, precipitate disunity, create factionalism and undermine family nuclear entities.[41]
2. Indians who move into the non-Indian world find that: Prejudice against Indians by non-Indians erodes self-image; Inadequate Indian education has not equipped them well enough to compete in the non-Indian society; Inequities suffered off the reservations usually are not rectified by the non-Indian controlled judicial systems.	2. Indians who attempt to move into the larger social milieu may become discouraged and return to the reservation. Attempts to live in the non-Indian world often lead to the formation of highly charged emotional attitudes which contribute to feelings of self-defeat, personal inadequacy and jealousy regarding those Indians who are better able to succeed outside the reservation. Those who remain on the reservation opt for a kind of security, inspite of the anachronisms, which is at least predictable and involves those kinds of interactions which they have mastered.[42]

4.2.16 DEPENDENCY

CONTRIBUTING FACTORS	CONSEQUENCES
1. Indians live under the constant bureaucratic thumb of the federal government (tribal governments in most cases are nothing more than extensions of the BIA bureaucracy) which continues to promote paternalistic educational and cultural policies that seem designed to stifle geniune progress and keep Indians in a state of perpetual juvenilization.	1. What is lost in this arrangement is motivation for self-improvement and self-sufficiency, a sense of personal responsibility and the seeking of positive opportunities to recognize and explore other alternatives.[43]
2. Although Indians had been denied a traditional way of living, they had learned no other. Overcoming the "grip" of a well-entrenched bureaucratic system often appears to Indians to be an insurmountable task.	2. Reliance on their more stable cultural patterns allows many Indians to remain in a state of "ignorant bliss," to be content to accept what is offered and neither question nor take issue with the BIA.[44]

4.2.17 PREJUDICE AND JEALOUSY

1. Disparities between Indians and non-Indians as well as among tribal groups and individuals exist and are accompanied by intense psychological feelings.	1. These disparities and attendant feelings may compound entrenched prejudice and intensify attitudes toward the in-group and toward the out-group.[45]
2. The prejudice against Indians by the dominant culture erodes Indian self-image.	2. This erosion breeds jealousy, obstructs progress, causes alcoholism and indifference and creates what appears to be Indian apathy for motivation.[46]
3. Intense in-group Indian loyalty accompanies an equally intense out-group scorn.	3. Indians may lash out at other tribal members who appear to be making satisfactory adjustment and progress within the non-Indian culture. The psychological "attack" on these individuals seems to provide some compensation for a sense of personal

CONTRIBUTING FACTORS	CONSEQUENCES
	inadequacy. Both in-group and out-group scorn divert energies away from self-initiative and become obstacles to progress.[47]
4. Family cohesiveness and cultural heritage continue to influence the roles Indian people are expected to play. One may be "born" into a position of leadership, much as European royalty is, regardless of level of capability.	4. Even the most unskilled individual may assume command and prevent others more capable from migrating to the top.[48] Influential members may set up deadlocks so that no one can get ahead for long. Thus, some Indians are prevented from initiating or joining programs designed to instill pride and self-sufficiency if their "progress" is viewed as a threat to Indian culture or a lowering of self-esteem of others not participating.
5. The process of assimilation has removed from Indians the control over the awarding of prestige and over their own mobility. Assimilation opportunities are occurring for only a very few selected individuals, while the door to such opportunities is closed to all others no matter how capable they are or how earnestly they desire assimilation.	5. This loss of control over opportunities threatens the integrity of Indian culture and causes debilitating resentments and jealousies.

4.3 SOCIAL MILIEU - COMMUNITY

4.3.1 PERSEVERANCE

CONTRIBUTING FACTORS	CONSEQUENCES
1. The historical ability of tribal groups to adopt parts of Euroamerican culture as they desired and still successfully resist complete assimilation shows that Indians have a tenacious psychological strength for perseverance. The cohesiveness of Indians as a tribal and kinship group contributes to this perseverance.	1. One of the consequences of Indians' perseverance is that they have developed a distrustful attitude toward external pressures to change. Independence and resistance to coersion have been the results of sustained perseverance.[49]
2. Indians have developed a distrustful attitude toward external pressures to change.	2. This has often resulted in psycho-socio disorganization.[50] Indians have maintained strong cultural identity as a group. Cultural entities such as language, religion and kinship ties have been maintained.

4.3.2 DISCRIMINATION AGAINST INDIANS

1. Propaganda, interpretations of Indians by the media, is included in literature, radio, television and movies.	1. Propaganda elicits prejudice and stereotyping. Some stereotyping samples are: - Indians are culturally deprived wards of the government. - They receive monthly payments from the government. - They are warlike people. - Their ceremonies, dress, rituals have war themes. - They have identical physical features. - They are primitive and savage-like.

CONTRIBUTING FACTORS	CONSEQUENCES
	- They are unclean and diseased.
	- They are uneducated and have no value for education.
	- They are becoming extinct as a race.
	- Indians do not pay taxes.
	- They are not allowed to vote.
	- The Indian problem is no different from that of other minority groups.
	- They are unreliable and poor workers.
	- They are constantly in conflict with each other.
	- Indian scholars, writers, et al., have views which are too subjective and should not write about their own history and culture.
	- Federally unrecognized tribes have no tribal identity.
	- Epithets of "squaw," "buck," etc., are associated with Indians. [51]
2. Propaganda against Indians gives rise to a destructive cycle as follows:	2. The consequences of the factors in the cycle are as follows:
Derogatory propaganda	elicits stereotyping and prejudice,
Derogatory prejudice	destroys self-image and self-esteem,
Lack of self-esteem	destroys motivation,
Lack of motivation	develops apathy for progress and self-improvement,

CONTRIBUTING FACTORS	CONSEQUENCES
Apathy for improvement	leads to laziness, indifference, slowness and non-conforming attitudes for self-improvement, and
Laziness, indifference, slowness and non-conforming attitudes and actions	confirm propaganda and elicit further demoralizing propaganda.[52]
3. Ignorance of unfamiliar cultural values provokes anxiety and stress.	3. This anxiety and stress and resultant cultural clashes bring about alienation of cultural groups and individuals.[53]
4. Non-Indians develop low expectations of the Indian character.	4. Hostility between cultural groups occurs. Indians are compelled to live up to these low expectations: - academically - socially - economically - politically.[54]
5. Apparent socia-economic and political Indian environments automatically provoke prejudice.	5. Racism is an outgrowth of prejudice and discrimination.[55]
6. Indian population is an insignificant per cent of the total population and Indian reservations are isolated.	6. Limited population and isolation reduces powers for retaliation or improvement. The isolation contributes to further alienation from the larger society.[56]
7. Powerlessness is a factor in Indian life.	7. This encourages slanderous propaganda and influences racism.[57]
8. Indians have been exploited by non-Indians historically.	8. The Indians' reluctance to change and their general apathy toward offers of help are based on past records of exploitation.[58]
9. Indians view offers of help with apathy.	9. This attitude on the part of Indians precipitates a growing reluctance by non-Indians to provide further assistance.[59]

CONTRIBUTING FACTORS	CONSEQUENCES
10. Both Indians and non-Indians have unrealistic expectations of assistance and financial aid.	10. The result is an Indian "backlash" against externally controlled assistance.[60]

4.3.3 CULTURAL DISORGANIZATION

CONTRIBUTING FACTORS	CONSEQUENCES
1. Prejudice and stereotyping practices such as those discussed previously play a large role in cultural disorganization.	1. The conditions of cultural disorganization lead to psycho-socio disorganization problems on the part of the individual.[61]
2. The BIA banned the Indians from practicing their religion, philosophy and language.	2. This created confusion and chaos, both personal and communal, and destroyed Indian faith in the virtues of assimilation.[62]
3. Indians lost faith in assimilation.	3. This loss of faith destroyed motivation and warped the Indian's self-image.[63]
4. The relocation efforts of the BIA uprooted Indians from their natural environment.	4. Indians became susceptible to cultural disorganization. The relocation resulted in a severance of family and kinship ties along with a loss of tribal affiliation and created discriminations of reservation Indians against urban Indians.[64]
5. Termination policies were a determinant factor in cultural disorganization.	5. The fear of termination created a reluctance on the part of tribes to learn about self-management.[65]
6. The BIA fostered a paternalistic policy based on the principle of BIA self-perpetuation.	6. This kept the Indian people in a state of blissful ignorance.[66]
7. A low economic base and poverty of living conditions exist among Indians.	7. These factors caused emotional and physical disabilities. Low economic security and a poverty of living conditions has led to Indian health problems such as alcoholism, suicide, self-estrangement and progressive personal psycho-social disorganization from early childhood to adult years.

CONTRIBUTING FACTORS	CONSEQUENCES
	They have contributed to a disintegration of the family unit.[67]
8. The types and quality of education programs were inadequate to deal with social, economic and cultural problems.	8. Inadequate education has led to economic and academic failures.[68]
9. A lack of a political power base kept Indians in a state of helplessness.	9. This has generated conflicts between Indian and non-Indian belief systems and it has contributed to the further polarization of the two cultures. The attitude of helplessness leads to a destruction of self-esteem.[69]

4.3.4 RELIGION

1. Assimilation efforts were aimed at converting Indians to Christianity.	1. A Christian-nativistic split resulted in further factionalism not only between Indians and non-Indian cultures but also within the tribes.[70] Indians employed the survival technique of secrecy to protect their religion. To this day, Indian traditional religion is characterized by guarded knowledge and secret rituals and ceremonies.[71]
2. Indians have surrounded their religion with secrecy.	2. This has helped preserve Indian customs and provided security from external infiltration.[72]
3. Traditional religious values are deeply permeated throughout Indian culture.	3. This has been a keystone toward resisting assimilation. This faith is a major factor in the sustainment and the preservation of Indian culture.[73]

4.3.5 EDUCATION

1. During the process of assimilation and pressures by the government toward Indian people a natural	1. This dominant-subordinate relationship resulted in negative attitudes of Indians toward education and hostility toward

CONTRIBUTING FACTORS	CONSEQUENCES
dominant-subordinate relationship developed and was extremely apparent in the school systems. Indian students were not only subordinate in regard to their position of youth (as opposed to the authority of the adult teacher) but also subordinate socially as members of a so-called "inferior" culture.	educators and served as a further reason for personal disorganization and cultural conflict. The long-term result is a lack of trust between reservations and educational institutions.[74]
2. The clash of value systems (formal education and educators versus traditional Indian culture) characterizes the education of Indian people. This value clash occurs in: - public school settings - boarding schools - colleges and universities.	2. The clash of value systems in which the subordinate Indian culture was overwhelmed by the dominant dictates of the education system resulted in: - loss of language - lack of self-determination - lack of incentive for continuing education - personal disorganization: loss of self-esteem and self-dignity - conflict of goals for living - distrust in value of education - a communication void with educators - lack of vocational incentive.[75]
3. Many times Indian students find themselves trying to succeed academically (and therefore "siding" with the dominant authority) while remaining loyal to the traditions of their culture and peer group.	3. "Split loyalties" result in stress and often cause the student severe psychosocial problems.[76]
4. Some Indians believe education in the "White Man's" system is bought by a denial of the Indian culture and belief system.	4. Academic success often brings additional problems to Indians who achieve an education in the "White Man's" system: factionalism

CONTRIBUTING FACTORS	CONSEQUENCES
	sometimes occurs between the educated and the non-educated Indian.[77]
5. The degree of tribal and kinship ties helps determine whether or not a formal education will be achieved.	5. Reluctance to leave the reservation and one's family and friends means that many Indians who attempt an educational career will drop out of school if possible or, if they are sent off to a boarding school, will suffer such deep depression and/or hostility toward learning that the education process will become meaningless and often a personally harmfully experience.[78]
6. Elders in the tribe were forced to leave home and attend distant boarding schools where they were subjected to extreme ridicule, punishment and self-degradation because of their cultural life-styles and beliefs.	6. These elders often view formal education with such hostility that this attitude is instilled in the younger people before they enter school. Parental influence, which is a strong factor in one's value toward education, then becomes a deterrent for continuing education.[79]
7. Isolation of reservations and lack of quality programs and personnel influence the kinds of education training and economic opportunities available to Indian people.	7. Until recently when teacher supply began to exceed demand the isolated locations of many reservations meant that Indian people were short-changed professionally in the caliber of teaching staff. The Indian had limited access to innovative programs and educational alternatives. The isolation of the reservation also limits the Indians' opportunities for career exploration and/or vocational training experience.[80]
8. Many tribes and individuals lack funds and/or outside support necessary to finance education.	8. Many tribes cannot finance the quality education programs needed by young children , youths and adults. Many individuals do not have the income level or outside support needed to pursue higher education.

CONTRIBUTING FACTORS	CONSEQUENCES
9. The delivery system for assisting Indians in the financing of their education is not expedient or consistent with the financial burdens facing students when they enter colleges, universities or training schools. Financial aid by the government and/or tribe via institutional finance offices does not allow for individual needs relating to travel or relocation expenses prior to the actual receipt of funds which is usually long after registration.	9. The delivery modes of financial aid for Indian students effectively destroy motivations for advanced education.
10. Institutional constraints and bureaucractic red tape become barriers to the Indian's attainment of higher education. The processes of enrolling and registering and becoming orientated to university life are cold and formalized.	10. The Indian student, particularly the individual whose home life and tribal experience was based upon a strong traditional system, often finds institutions of higher education alien and threatening organizations. The initial education experience is often terminated before it begins due to the cold, formalized processes involved. The confrontation with overt authority and competition compounds the estrangement from the familiar society of friends, family and tribal relations. [81]

4.3.6 STUBBORN RESISTANCE TO ASSIMILATION

CONTRIBUTING FACTORS	CONSEQUENCES
1. The white man manipulates the law to expropriate Indian resources.	1. This intensifies a distrustful attitude on the part of Indian people and tribes toward external pressures to change and intensifies the Indian's determination to resist assimilation. This distrustful attitude is not only exemplified in the behavior of entire tribes but also is evident in the attitudes of individual Indians toward any non-Indians . [82]

CONTRIBUTING FACTORS	CONSEQUENCES
2. The fear of termination evolves into a fear that any change will produce unfamiliar or even threatening ways of living, doing business, etc.	2. An extreme fear and distrust results in suspicion and rebellion which often threatens the emotional and social well-being of the individual.
[illegible] A preservation of sovereignty is a goal for Indian people that underlies resistance to change and/or assimilation.	3. Indian tribes develop a profound determination to work independently of outside collaboration, external forces and external pressures. A polarization between tribes and external organizations and institutions impedes cooperative enterprise.
4. The white man historically has imposed his religion, philosophy and customs on the Indian.	4. These impositions have served to reinforce Indian independence and resistance to externally-produced change.

4.3.7 EXTERNAL INTERVENTIONS

1. Indians tend to depend upon many non-Indians with various kinds of expertise to provide necessary advice, services and training as the Indians are attempting to achieve self-sufficiency. However, there are also some non-Indians who are less than competent and have unscrupulous motives and who have infiltrated the Indian communities and established credibility with the Indian decision-makers.	1. Self-appointed experts on Indian matters who have little or no Indian heritage, in order to protect their credibility with Indian leaders, often deliberately create or agitate existing Indian political conflicts to subvert educated Indians with expertise from effectively establishing and maintaining their credibility with Indian leaders. These subversive external forces tend to bring dissention to Indian communities and often negate efforts of capable, educated Indians in leadership roles who are attempting constructive change.[83] Some missionary-type "do-gooders" actually cripple Indian progress by usurping the potential capabilities of competent Indians. Since many Indian leaders depend solely upon external advice in the decision-making process, the historical dependency of Indians involved in the decision-making process is perpetuated.[84]

4.4 BUREAUCRACY

4.4.1 BUREAUCRATIC ADMINISTRATION

CONTRIBUTING FACTORS	CONSEQUENCES
1. Bureaucratic systems are devoid of emotional values.	1. Absence of emotional values enables the impersonal system to impose policies which violate moral values and infringe upon the human rights of Indian people. People affected by bureaucracy become victimized by it. [85]
2. Civil rights laws and anti-discrimination laws are beginning to have an effect on bureaucracies.	2. Due to external pressures and changes in the form of civil rights laws and discrimination laws (which threaten the stability of bureaucracy) Indian people are beginning to successfully resist being victimized. [86]
3. A well-defined hierarchy of authority contributes to the administrative process.	3. Authority is vested with power and therefore is political. [87]
4. The political power of individuals in authority positions is often organized in an "informal" way.	4. This informality may subvert or even replace the formal administrative apparatus.
5. Bureaucratic hierarchies of authority are immune from retaliation by their subjects.	5. Immunity enables the Bureau of Indian Affairs to effectively implement and impose unilaterally developed policies.
6. The bureaucratic system of control and authority is pyramidal and centralized.	6. Employees below the level of administrative authority have little influence on the decision-making process; power is concentrated in the hands of a few individuals; only these few have the power to control the enterprise. This in reality subverts the Indian power of self-determination. [88]
7. Division of labor is based on functional specialization.	7. For the purpose of control, the BIA develops conformity and

CONTRIBUTING FACTORS	CONSEQUENCES
	"group think" routine task assignments which do not allow for flexibility and may injure Indian tribes; effectiveness is evaluated by economic criteria that support the Bureau's interests and not the tribes'. The personality of an individual Indian is modified to reflect the conditioned "organization man" and does not necessarily take into consideration the Indian's welfare.
8. Job promotion and selection process in bureaucracies is based on technical competence which is not necessarily the competence needed for the job under consideration.	8. The result is often supervisors without competence and underlings with competence. [89]
9. A system of procedures for dealing with work situations exists in the highly competitive, undifferentiated and stable environment of a bureaucracy.	9. Productivity and profit, not necessarily economic profit, become the measurements of the BIA activities. These measurements do not take into consideration the "informal organization" or emergent and unanticipated problems. Assimilation of the influx of new technology or scientists entering the organization is difficult.
10. The rapidly changing social, ecological and economic environments on Indian reservations are not compatible with the bureaucratic system of the Bureau of Indian Affairs.	10. This results in loss of Indian participation in opportunities. The bureaucratic system is ineffective in a changing environment or in dealing with change. [90]
11. In bureaucracies a system of rules covers the rights and duties of employees.	11. Administrative power to influence is based on rules, reason and laws which are often outdated and unrealistic. Arbitrary and "zany" rules often create confusion and conflict among roles. [91]

CONTRIBUTING FACTORS	CONSEQUENCES
12. The rules system is based on technical competency and has no adequate means for resolving differences between ranks and functional groups.	12. Conflict is settled by administrative fiat dictated by a procedural manual which is not necessarily realistic in solving existing problems.[92]
13. Impersonality of interpersonal relationships contributes to the "machine-like" operation of a bureaucracy.	13. Communications and innovative ideas are thwarted or distorted.[93] The full human resources are not utilized because of mistrust, fear of reprisal, loss of employment, etc. Decisions are not realistic.
14. Bureaucratic impersonality is implicit in the following practices:	14. These practices have led to the following:[94]
a. In bureaucracies there is no two-way communication.	a. Decisions often are not made by people who have the expertise or knowledge. - The BIA often makes decisions without constructive input from Indian people. - The bureaucracy manipulates rather than facilitates personal growth. - Personal effectiveness is inhibited by the bureaucratic structure. - The system is not flexible enough to accommodate exceptional situations or opportunities.

CONTRIBUTING FACTORS	CONSEQUENCES
b. Impersonality is exemplified in the bureaucratic system of handing "down" rules and regulations as directed by law.	b. Indian people have usually viewed the Bureau of Indian Affairs system of handing down directives and policies as a way of manipulating and governing Indian communities. - These bureaucratic directives may conceal ulterior motives for gaining and preserving control.
c. Bureaucracy does not allow for personal growth and the development of mature personalities--employees are often placed in roles of "juveniles" and are dependent upon the paternalistic favors bestowed by administrators in power.	c. This paternalism has always been a BIA ploy to "keep Indians in their place" and stifle self-determination.

4.4.2 BUREAUCRATIC ROLES

1. A bureaucracy has a tendency to exceed its instrumental function and become a separate force within society.	1. The belief in the "indispensability of work for the justification of existence" and "keeping one's own place" in the working stratum becomes institutionalized and perpetuates a social class work system. 95 Bureaucracy was intended to serve society, but in reality society serves bureaucracy. The BIA influences the goals and character of the Indian society.
2. A bureaucracy constitutes a separate power group within the state.	2. Because only the highest level of bureaucratic administration has the power and authority to make

CONTRIBUTING FACTORS	CONSEQUENCES
	rules or laws, this power group and the often "informal organization" which runs it become a separate entity within the system and affect the social behavior of employees and families.[96]
3. A bureaucracy is a separate stratum within the society at large.	3. A social-class structure evolves, exists even "outside" the bureaucratic business or organization and continues to exist within the social community.[97] The Indian working for the BIA is cast in a status role of his/her own within the Indian social and economic milieu.
4. A bureaucracy usurps the goal-setting function which belonged to politicians.	4. The power class of a bureaucracy has more influence than traditional political party members because a bureaucratic power group directly controls the livelihoods of its employees and their families and its constituents. The BIA, through this paternal role, controls the Indian communities. Although unsatisfied with this situation, the Indian is at the mercy of the BIA because of BIA control of funds and power.[98]

4.4.3 BUREAUCRATIC SELF-PERPETUATION

CONTRIBUTING FACTORS	CONSEQUENCES
1. Bureaucracies find their social bases in those power groups which control the organization of society.	1. Bureaucracy is threatened whenever the power groups which control the organization of society are changed, threatened or taken over by new authorities.[99]
2. Any change in societal power groups threatens bureaucracies.	2. Bureaucracies strive to influence the voting public and jealously guard their relationships with the powers existing in the social world.

CONTRIBUTING FACTORS	CONSEQUENCES
3. Power in a bureaucracy is a "closed" system.	3. The "closed" power system is evident in offices where no Indians are in major decision-making policy positions (i.e. in regional offices, Department of Interior, Department of Justice).
4. A bureaucracy is a social force with interests and values of its own.	4. A bureaucracy institutionalizes social roles and reinforces these roles through tradition which is a strong force in the general social world.
5. The values and interests of the bureaucracies often seem counter to the values and interests of the Indians they serve.	5. Bureaucracy becomes self-serving. The value of self-perpetuation results in a bureaucratic mechanism of self-generated duties, responsibilities and laws all designed to preserve the maintenance of and need for bureaucratic service by the social milieu.[100]
6. A bureaucracy operates with a double standard.	6. The higher the rank in the employee/administrative hierarchy, the greater the privileges.

4.5 FINANCE AND ECONOMICS

4.5.1 UNEMPLOYMENT

CONTRIBUTING FACTORS	CONSEQUENCES
1. Indians are subject to a self-perpetuating unemployment cycle. The factors of the cycle are listed below.	1. The respective consequences of the factors in the unemployment cycle are:
- Lack of training	- Unemployment
- Unemployment	- Lack of steady income
- Lack of steady income	- Lack of credit
- Lack of credit	- Lack of capital
- Lack of capital	- Inability to develop resources
- Inability to develop resources	- Lack of industry
	- Lack of transportation
	- Lack of sewer and water supply
	- Lack of adequate housing
	- Lack of hospital and adequate medical facilities
- Lack of transportation, sewage, water supply, housing and medical facilities	- Health problems
- Health problems	- Limited employability
- Lack of industry	- Unemployment
- Unemployment	- Lack of motivation for training
- Lack of motivation for training	- Lack of training [101]

CONTRIBUTING FACTORS	CONSEQUENCES
2. Reservations are isolated from industrial and economic centers.	2. This isolation reduces employment and opportunities for practicing skills that are usually learned through experience in on-the-job training.
3. Reservations lack industry and employment opportunities.	3. This lack results in poverty level incomes and a large population of untapped labor resources.
4. Trust property cannot be legally mortgaged.	4. Liens cannot be attached to trust properties. This prevents credit and loans from institutions and floating of bonds for development of resources.
5. There are few successful financial and economic models for Indians to follow.	5. A lack of successful financial and economic models results in limited motivation and incentive for economic success.
6. Cultural disorganization contributes to unemployment.	6. People are reluctant to leave the reservation and kinship ties. The conflict of values toward competitive capitalistic economics does not encourage Indian people to enter the outside working world.

4.5.2 GOVERNMENT EMPLOYMENT

1. The bulk of employment on reservations is with government agencies such as: - Bureau of Indian Affairs - Social and Health Services - State and Federal Government Agencies.	1. The result of the employment monopoly is that the government exerts strong influence and control over the social and economic welfare of the people.[102]

CONTRIBUTING FACTORS	CONSEQUENCES
2. A cadre of civil servants work within (1) regular on-going government jobs and (2) short-term government projects.	2. The regular labor force works primarily in government, educational, health, social and economic service areas. Indians engaged in short-term projects find themselves in temporary, dead-end types of occupations.[103]

4.5.3 ECONOMIC DEVELOPMENT

CONTRIBUTING FACTORS	CONSEQUENCES
1. Lending institutions are unwilling to lend to Indians because of lack of steady incomes and steady jobs and because trust properties are not encumberable.	1. Lack of credit stifles economic development and personal economic growth. It results in limited Indian investment and limited Indian ownership in business and industry.[104]
2. Economic development is controlled by external forces.	2. Because Indians lack control of their economic development, it has been impossible for them to develop an economic base. Vested interest groups have developed economically and have siphoned off the economic resources of Indian people.[105]
3. Indians lack skills in management and control of resources.	3. Indians are untrained and unskilled in the use of their economic potential. They are unable to plan, implement and control the development of an economic base without the needed mangement skills and control of their resources.[106]
4. Indian people lack training and understanding of economic principles.	4. Fear of the unknown destroys motivation for development of economic opportunities. A lack of training and understanding of economic principles means that the fullest economic potential is not realized even in those occupations where economic success and independence could be achieved.[107]

CONTRIBUTING FACTORS	CONSEQUENCES
5. Indians are confined by a limited area of land and limited natural resources.	5. The limited land and resources are an insufficient base for resource development. [108]
6. The labor force is widely dispersed on a limited amount of unproductive land.	6. There is a low potential for total employment of all the work force on reservations. [109]

4.5.4 GOVERNMENT CONTROL

1. Bureau of Indian Affairs has veto power over Indian decisions concerning their investments.	1. This veto power leads to government control over Indian economics and to a lack of economic training for Indians. [110]
2. Indians have not had the opportunities to learn economics.	2. Indian people lack responsibility toward financial self-reliance and lack knowledge concerning financial management, accrued interest, leased land potential. [111]
3. Some historical BIA patterns of government are as follows:	3. These patterns have led to:
- Avoiding involvement with Indian human and physical resources for development of a positive economic base	Lack of Indian economic base
- Avoiding direct economic support	Underdeveloped Indian resources
- Neglecting to pursue and generate capital funds for economic development	Indian lack of capital
- Neglecting to protect Indian trust resources	Indian loss of resources
- Neglecting to develop positive long-range plans for economic development	Lack of direction and positive goals and objectives

CONTRIBUTING FACTORS	CONSEQUENCES
- Neglecting to train and develop Indian leadership for management roles in economic activities	Lack of capable Indian leadership in economics and business management
- Neglecting to synchronize career training programs with economic development planning	Oversupply of trained Indian manpower in certain fields while other fields lack trained manpower 112
4. The following sequence demonstrates one way in which BIA "paternalistic" policies regarding the use of trust funds and resources maintain a continuing need for BIA paternalism toward Indians.	4. Respective consequences to the factors are as follows:
BIA policies	neglect training and/or introductions to economic concepts and principles for Indians.
Lack of economic training	results in a lack of economic knowledge.
Lack of knowledge	creates fear of unknown.
Fear of unknown	causes Indiansto reject opportunities to learn economic principles and concepts.
Lack of economic knowledge	leads to the inability of Indians to conceptualize, prioritize, plan and manage human and non-human resources.
Lack of abilities to manage in economics	creates a lack of Indian economic and industrial development.
Lack of economic independence	makes the Indian totally dependent upon BIA for sustenance as a cultural entity.

CONTRIBUTING FACTORS	CONSEQUENCES
Dependency upon BIA	perpetuates the need for BIA. Bureaucratic inefficiencies in responding to stated needs has kept Indians from self-reliance. [113]
5. Government-imposed "surveys" and feasibility studies, on-the-job training programs and credit and technical assistance have not included long-term comprehensive planning.	5. The government has failed to take into consideration the psychological implications of economic principles and concepts. The logic or reason behind some of these programs has not been understood by or explained to Indian constituents.[114]

4.5.5 CULTURAL INFLUENCES

1. The non-Indian paternalistic attitude toward Indians suggests that Indians are not capable of self-determination.	1. This takes away the opportunities for Indians to learn about economic development. The attitude negating Indian self-determination is exemplified by government control of resources and economic development. [115]
2. Tribal elders are reluctant to make long-term investments by allocating current funds for resource development.	2. This not only results in a lack of economic development but also causes tribal factionalism.[116]
3. Indians give reclamation of their lands priority over investing in business or industry.	3. Non-Indians own most businesses and industries on or near reservations. [117]
4. There is a reluctance on the part of tribal members to change the present ecological environment.	4. This brings failures to explore and experiment with new enterprises and to capitalize on resources. [118]
5. A fear of risking resources is founded in a fear of termination and in a fear of the unknown.	5. A resultant fact is the widespread unemployment of Indian people. The fear destroys motivation and training incentive. [119]

CONTRIBUTING FACTORS	CONSEQUENCES
6. Indians maintain traditional orientations such as: - present time orientation - concept of limited good - family and kinship ties - traditional religious values regarding implications of the use of natural resources.	6. Indian traditional orientations often are the causes of turnover and absenteeism on jobs; tribal rituals and religious ceremonies may conflict with the non-Indian employer's work schedule.
7. Attitudes toward competition and personal accumulation of wealth differ and influence economic progress.	7. Intra-tribe factionalism leads to conflict of attitudes and results in jealousy, resentment or nepotism. [120] Stereotyping by non-Indian employing agencies may develop because of traditional cultural clashes.
8. There have been some successes in culturally-oriented Indian economic enterprises, e.g. jewelry making, pottery, aquaculture, fishing, etc.	8. These successes have stimulated Indian motivation. [121]
4.5.6 SERVICE DELIVERY SYSTEMS	
1. Reservations lack the infrastructure to handle transportation systems, public sewer and water facilities and energy resources.	1. This creates excessive costs for industries which do locate on reservations and causes: - inability to move goods - slow business growth; business and industry failures - low attraction of business and enterprises. [122]
2. The dispersal of populations on reservations also is a factor against economic growth.	2. Manufacturing is limited to small goods operations.

CONTRIBUTING FACTORS	CONSEQUENCES
	No trained job market is available for large manufacturing enterprises. It is economically unfeasible to provide service facilities.[123]
4.5.7 NATURAL RESOURCES	
1. Ambiguities and diverse interpretations frequently arise over legal recognition of "tribe," tribal boundaries and ownership of natural resources.	1. Economic development is stifled through: - Conflicts between tribes and government agencies - Legal entanglements;fluctuating laws and court decisions - Unclear jurisdiction over decision-making power and ownership and use of natural resources.[124]
2. Tribes must wage a continuous legal struggle to attempt to uphold their treaty rights governing: - water resources - land resources - mineral resources - forest resources.	2. This diverts, saps and siphons financial and human energies. Legal recourse is beyond the financial resources of the smaller and/or less affluent tribes.[125]
3. Poor planning and inefficiency characterize the care of natural resources.	3. A lack of a comprehensive plan for the long-term utilization of natural resources handicaps growth and development.[126]
4.5.8 AGRICULTURE USE	
1. Most Indian lands are frozen to the Indians due to leases.	1. The full benefits of the land are not derived by the Indian people. The

CONTRIBUTING FACTORS	CONSEQUENCES
	land base actually available to the Indians for economic development is limited. [127]
2. Much Indian tribal land is not suitable for anything but grazing.	2. This limits resources for other enterprises.
3. Land restoration demands, 99-year leases negotiated by the BIA and redefinition of boundaries are factors influencing land use.	3. The legal restrictions on total land utilization impede economic progress.
4. The amount of Indian-owned acreage, although too small to bring economic success to all residents, is a source of value and conflict.	4. The land is desired by outside investors. It is a source of conflict for control by non-Indian pressure groups. [128]
5. State and federal support for land irrigation is inadequate; there is a lack of sincere effort toward land restoration.	5. Full potential of land use for economic base cannot be realized because of inadequate irrigation lines and a lack of land restoration. [129]
6. The traditional beliefs held by some Indians influence how the land is used.	6. These traditional orientations often inhibit economic development. There is a lack of agricultural incentive and a lack of knowledge about farming. [130]

4.5.9 FOREST USE

1. Timberland is concentrated primarily in the Pacific Northwest tribal lands.	1. The unequal distribution of timberland brings an income to only a small per cent of Indian people. [131]
2. The government's management control has failed to ensure maximum results from forest use are factors in economic development.	2. Forest-related industries have not been developed in some highly productive areas. The lack of planning often results in a loss of potential profits from related industries and a loss of employment opportunities. [132]

CONTRIBUTING FACTORS	CONSEQUENCES
4.5.10 MINING USE	
1. Mineral wealth is limited to a few reservations.	1. The uneven distribution of resources brings benefits to only a minority of Indian populations.[133]
2. Non-Indians have long-term mineral contracts and leases on Indian mineral resources.	2. Monetary returns are locked-in and not compatible with inflationary economic changes. Non-Indian management and control of resources results in a failure of tribes to realize a share of profits consistent with contemporary values of mineral resources.
3. The recent "energy crisis" has focused attention on Indian mineral resources.	3. The energy crisis has prompted interests to explore and develop Indian resources for possible conversion to power and energy.
4.5.11 WATER RESOURCES	
1. Ownership of water rights is not legally resolved.	1. It is difficult to include water resources in economic planning. The legal ramifications bring about conflict and continuous court battles.
2. Water resources of some reservations have been obtained by power companies and the federal and state governments.	2. A lack of water resources curtails economic development of Indian reservations.[134]

4.6 PROCESS OF CHANGE FOR INDIANS

4.6.1 INITIATION OF CHANGE [135]

CONTRIBUTING FACTORS	CONSEQUENCES
1. The innovator of change is important to the success of an innovative idea in the following ways:	1. These factors, compounded by the Indian cultural traits, affect change among Indians as follows:
a. Authority-- The amount of support garnered by the innovator from the person in authority is critical to the success of an innovative idea.	a. Lack of support by Indian leaders will tend to insure failure of the idea. Neutrality of the Indian authorities is the minimal level of support necessary for success.
b. Credibility--The credibility of an idea may depend more upon the credibility of the innovator than on the merits of the idea.	b. A poor idea proposed by a credible innovator may be more successful than a good innovation proposed by a less credible person.
c. Charisma--Innovators who have charisma are more likely to gain support for their ideas.	c. Charismatic Indians tend to be cautious toward change and thus Indian innovations may lack support because the innovator lacks charisma.
d. Power Position--The more the innovator is backed by people with power, the more likely change will occur.	d. Indian innovations usually need the support of both Indian and BIA power figures in order to be successful.
2. The degree of disruption or change implied for the community is considered by decision-makers a factor in accepting an innovative idea.	2. Adjustments in life style, deviation from traditional Indian ways and fear of the unknown result from implied change.
•The more drastic the change the more likely it will fail. Incremental change is generally more successful than drastic change.	Indian tradition magnifies change. Change disrupts and threatens Indian sources of security, their traditions, proportionately more than it does the sources of security of the general population.
	Attitudinal changes are more threatening than changes requiring new skills.

	CONTRIBUTING FACTORS		CONSEQUENCES
3.	Immediate decision-making,a critical, necessary element for economic survival in this competitive jet age, is not compatible with the nature of present bureaucratic structures.	3.	This incompatibility poses a difficult challenge to Indian tribes and must be overcome if economic survival is to be achieved.
4.	Change generally takes more time than people expect.	4.	Indian support tends to erode when results of change are not readily seen in short-term spans.
5.	Tribal officials and innovators have limited terms of office; the BIA and tribes do not.	5.	Innovators are forced to beat the clock whereas the BIA and tribes are not under this time constraint. Bureaucratic procrastination can kill ideas.
6.	Change is inevitable and has its engineers and victims.	6.	Indians have often been the victims of change, not the engineers. Examples of this victimization can be used to involve Indians in change processes.
7.	The manager's perception that an innovative program, a given idea or strategy, won't work, e.g., "we've tried that," requires no further rational.	7.	A high proportion of short-term, "soft money" Indian programs reflect this negative concept of change. Good ideas for Indians are often killed before they are implemented.
8.	Communication linkages and processes are critical to the change process: continuous feedback is a prerequisite to successful change.	8.	The dual bureaucratic Indian system complicates the communication process and may impede change.
9.	Rewards of an intrinsic or monetary nature must be identified as positively affecting people involved in a successful change.	9.	Change among Indians is inhibited because the majority of cultural and bureaucratic reward systems operating within the Indian culture often do not allow for Indian culturally relevant rewards. Change is often unsuccessful because reward systems existing on reservations may punish creativity and

CONTRIBUTING FACTORS	CONSEQUENCES
	innovation. Informal reward systems may be more powerful than formal systems.
10. The social structure is a major factor in the change process.	10. The following Indian hierarchy affects the change process: - the BIA - the tribal government - the enrolled Indian - the non-enrolled Indian - the off-reservation Indian People fear that change will publicly reveal their inadequacies.
11. The degree to which all people affected by the change are involved in the decision to change is critical to the success of the change. People excluded from the decision-making may try to subvert change.	11. As many Indians as possible must be involved in decisions for change because people participating in a decision to change are less likely to try to subvert that decision than people not participating.
12. The "lead time" for planning and implementation during the initial conceptualization of the innovation serves as a mechanism for group solidarity and ownership of the idea.	12. Without enough "lead time" decision-makers may view the innovative idea as a radical,disruptive change process that cannot be accommodated positively within the community setting. Indians require excessive lead time because of the dual bureaucratic system and because of the Indian concept of time.

4.6.2 IMPLEMENTATION OF CHANGE

CONTRIBUTING FACTORS	CONSEQUENCES
1. A successful change agent must have the ability to apply theories of change and must understand the culture in which he is implementing change.	1. If a change agent lacks knowledge about the change processes, vague and unclear project goals, objectives and procedures result. Managers of Indian change should be in tune with the local Indian social system in order to carefully observe these planned

CONTRIBUTING FACTORS	CONSEQUENCES
	goals, objectives and procedures as they change through interface with reality during the stages of implementation.
2. The change agent is responsible for staff development, both professional and non-professional.	2. Indian programs which allow for training and development of indigenous staff tend to become established on a long-term basis.
3. The research and development capacity of the institution administering change must be adequate to establish an action research model whereby change is made through ongoing feedback from the various program components.	3. A good action research model will allow for on-course corrections, will include flexibility of implementation processes and will offer alternatives to constituencies.
4. Success of implementation depends on the adoption by the project's implementors of the institutional environment and, conversely, the adoption of the project by the institutional environment.	4. If this mutual adoption occurs, the reality of the institutional setting becomes an operational facet of implementation.
5. The nature and number of other innovative practices occurring in the community may indicate how receptive the community is to change.	5. Indian communities that have successfully attempted changes in the past are more likely to be receptive to change. Bureaucratic influence, such as is present in Indian life, is resistant to change. Tribes heavily influenced by traditional ways are relatively resistant to change.
6. The initial plan for implementation, consisting of a statement of goals, specific objectives and means of accomplishment, is usually prepared and assessed by external consultants. The development of a systematic plan for implementation alleviates problems and helps assure projected outcomes.	6. These goals, objectives and procedures, although they should be justified in terms of the needs of the target group, are usually contrived without Indian participation. They may not realistically reflect the needs compatible to the cultural peculiarities of reservation life.

CONTRIBUTING FACTORS	CONSEQUENCES
	Indians do not have the opportunity to develop skills to establish and assess goals. The outcomes of change implementation are not evaluated.
7. The interaction of various groups and individuals within the organizational system affects the level of communication. Communication skills training is an essential part of effective implementation.	7. Ineffective communication often retards the rate and quality of Indian program implementation.
8. The process of decision-making and the sequencing of decision points throughout the project reveals a path of implementation.	8. This path of implementation serves as guidelines for modification of project goals and activities so they meet the requirements set by identified Indian decision-makers at specific decision points. The decision-makers need accurate data on which to make decisions.
9. The delineation of authority relationships and the links between levels of program participants and between participants and non-participants influence the behavior of those involved in the change process.	9. Around each task of program implementation clarification is needed concerning who is responsible for each task, who is to be consulted and who is to be informed. When there is no clarification people may work at cross purposes.
10. Additional factors that affect implementation include the degree of administrative accessibility, the degree of reciprocity within the institution and the degree of staff participation in decision-making.	10. It is critical to have staff and other program participants involved in decision-making for effective implementation. If they are not,the quality of the decision-making is reduced and failure of implementation results. Staff participation in decision-making requires staff training based on Indian culture.

CONTRIBUTING FACTORS	CONSEQUENCES
11. The "learning" ideology and project philosophy play significant roles in the implementation process.	11. The philosophy of the project change agents may or may not complement the philosophy of the Indian community power group. If it does not, the implications are obvious.
12. Staff training is a critical factor in innovative programs.	12. Generally, most Indian people believe that outside experts do not understand the particular problems of Indians and so are incapable of providing practical advice; therefore indigenous staff, possessing reputable historical credibility, can have an advantage if they are trained.
13. Developing proper attitude of Indian leaders is critical and essential to the success of any change process if tribes are to determine their own destiny.	13. Indian leaders are often unwilling to capitalize upon the expertise possessed by their own kind for various reasons, predicated upon fear such as: 1. The expert may pose a threatening potential candidate for the future displacement of the present close-knit leadership composition. 2. Unprecedent advice or opinion of the expert may jeopardize the validity of the leadership cartel. 3. Discriminatory disfavor based upon: - Tribal affiliation of the educated expert. - Family ties, family affiliations and family history of the educated expert. - White affiliations and orientations of the educated expert.
14. Staff meetings are important.	14. Frequent and regular staff meetings appear to have a high pay-off in terms of reducing friction within the staff, raising morale and improving group cohesiveness.

CONTRIBUTING FACTORS	CONSEQUENCES
	Meetings can provide access to people cut off from established Indian bureaucratic communication channels.
15. Development of instructional material contributes to program success.	15. The involvement of Indian people in development and selection of instructional materials will better assure that the materials reflect the local social milieu.
16. Self-selection benefits implementation.	16. Much resistance to change can be negated if both managers and participants volunteer. Indian volunteers can become an exceptionally capable cadre for program operation.
17. Change agents require psychological support.	17. The critical mass concept is a valuable tool, especially within a generally communal society such as that of Indian people.

SECTION 5: SUMMARY

5.1 Approach

This report is a culmination of a project conducted during 1975-76 which provided an opportunity for Indian people to contribute to the development of guidelines for a business management training program for Native Americans. The guidelines are intended to serve as a supplemental support enabling effective application of existing traditional business management training programs.

Many of the data were gathered at a week-long workshop attended by a group of Indian people representing various age levels, occupations and tribal communities from around the state. An extended workshop was conducted wherein the project staff coordinator met periodically with Indian leaders over a 12-month period throughout Washington and the Northwest. Data for the guidelines were also collected from literature pertinent to the historical and contemporary social and economic conditions of Native Americans.

Throughout the entire project year a team comprised of Indian consultants and staff personnel worked together to analyze, evaluate and organize gathered data for the final report.

5.2 The Problem and Hypothesis

The major objective of this project is to design guidelines for a model business management training program for Native Americans. The hypothesis is that a set of functional guidelines can be developed to help in the delivery of a unique program for business management training of Native Americans utilizing the ideas of a number of Indian people in concert with professional points of view.

5.3 Introduction to The Study

Section 1, the Introduction, presents an overview of the purpose and approach used for the study, a dissertation of the salient factors contributing to the need for the study, and a description of the guidelines format.

5.4 Review of The Literature

In the review of literature the historical and contemporary issues surrounding the social conditions of Indian people are discussed. The contemporary Indian economy subsection is an analysis of literature of the economic development of natural resources and issues surrounding Indian management factors contributing to the effects of bureaucratic control of resources. Various philosophies and accompanying components of the functions of management systems, the effects of contemporary methods of administration and management decision-making and prognosis for future management needs are considered.

Curriculum development research, techniques and strategies for curriculum development are reviewed. Certain aspects of curriculum innovation and change related to community and institutional support and implementation are also presented. The utilization of educational technology in delivery systems and program implementation is reported. The growing demands of the public for education accountability in addition to some of the demands' contributing factors including federally stimulated emphasis on evaluation are evident in the literature. A growing tendency to analyze education in terms of cost effectiveness and an increasing attention on education for people with special needs appear to be associated with the movement to make educational systems more responsible to the local communities' needs. The various evaluation instruments, strategies and processes for evaluating product and process results are also reviewed.

The research about vocational guidance and counseling revealed a lack of comparability in terms of sample populations, research design and use of statistical techniques. The developmental guidance theory appears to have general support.

5.5 Procedures

Section 3 describes the procedures which were used to develop the management guidelines. The initial data for the project were generated as a result of an EPDA research effort by an EPDA intern during the fall of 1974. The project was funded by the Office of Community Development and was conducted in three procedural phases:

Phase I, project orientation, included the planning of a week-long workshop consisting of representatives of various tribal communities in the state. This phase also included a gathering of data from related literature.

Phase II included the implementation of the week-long workshop where Indian education needs, goal-setting and objective identification took place. This phase also included an "extended workshop" conducted by the project coordinator who met with Indian leaders throughout the state.

Phase III - The collected data were synthesized and analyzed in light of the literature reviewed by the project staff working with Indian consultants. A systems approach was used by the project staff to structure guidelines for implementing a business management training program for Native Americans and a model for program implementation.

5.6 Report of The Findings

This section presents a sociological-psychological study of the Indian socio-economic milieu. Life patterns which have deep traditional origins in the individual Indian tribes and within tribal individuals point out the contemporary issues affecting change today are are noted. The organization of the section presenting the findings is structured around an analysis of:

- Characteristics peculiar to Indian behavior or social phenomenon;
- Factors which contribute to Indian behavior or social phenomenon; and
- Consequences resulting from the foregoing factors which further contribute to complicate Indian behavior and social responses.

The approach for the analyses of the characteristics, contributions and consequences provoking the peculiarities of Indian behavior or social phenomenon was an attempt to merely suggest the Indian social behavior one might generally expect in response to identified factors and or influences. These analyses illustrate, in a small way, the complex interfacing of factors which could be influencing a given Indian population.

The features pertinent to this cultural analysis included:

5.6.1 Social Milieu - Indian People

5.6.2 Social Milieu - Indian Community

5.6.3 Indian Bureaucratic Relationships

5.6.4 Indian Economic Base

5.6.5 Process of Change for Indians

5.6.1 Social Milieu - People

The areas discussed under this topic include 1) personal ownership charateristics, 2) Indian attitude toward time, 3) attitudes toward whites, 4) non-aggression, 5) community and kinship, 6) silence/verbosity patterns, 7) humor, 8) justice, 9) agreements and contracts, 10) prestige, 11) economic status, 12) concept of democracy, 13) political interaction, 14) political success, 15) alienation, 16) dependency and 17) prejudice and jealousy.

5.6.2 Social Milieu - Community

1) perseverance, 2) discrimination against Indians, 3) cultural disorganization, 4) religion, 5) education and 6) stubborn resistance to assimilation

5.6.3 Bureaucratic Relationships

1) administration, 2) usurpation of roles and 3) bureaucratic perpetuation

5.6.4 Economic Base

1) unemployment, 2) government employment, 3) economic development, 4) government control, 5) Indian leadership, management control and manpower, 6) cultural influences toward economic development, 7) service delivery systems, 8) natural resources, 9) agriculture use, 10) forest use, 11) mining use and 12) water resources

5.6.5 Process of Change

1) initiation of change and 2) implementation of change

5.7 Implications

The data that were collected throughout the study provided a wealth of information which serves as a source from which implications may be drawn in regard to a business management training program for Native Americans.

Even a cursory view of the findings of this study will point to the vast influences the contemporary Indian socio-economic condition has upon educational change, specifically in the areas of management training.

The implications for business management training were necessarily narrowed down to these six main topics of discussion: 1) curriculum content, 2) curriculum development, 3) curriculum implementation, 4) curriculum delivery system, 5) curriculum evaluation and 6) general observations.

5.8 The Model

A model for a business management program for Native Americans which was developed is based on an analysis of the data collected during this project and much other research and the contributions of a number of Indian people and professional educators.

The model is presented in an effort to assist educators as they work with Indian populations to design curriculum to explore basic contemporary Indian socio-economic realities in light of the project data reported. The model suggests methods and techniques for use with individual Indians and with Indian groups. The model includes the following components: 1) The educational task, 2) The curriculum subject content and 3) The tasks of curriculum development:

- field survey
- occupational cluster description
- task enumeration
- task analysis
- validation of objectives

- evaluation criteria
- learner activity prescriptions
- teacher-learning aids
- field test modules
- revision
- implementation system
- follow-up.

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SECTION 6: IMPLICATIONS

6.1 Introduction

The major efforts of this study were to gather information which could provide an understanding of the contemporary Indian socio-economic and learning interface. The data reported provide many vivid impressions, some expected and some totally unexpected. It is the intent to offer some suggestions based on the project findings which can be put to immediate and perhaps tentative use. The implications of the study are discussed under the following headings:

6.2 Curriculum Content
6.3 Curriculum Development
6.4 Curriculum Implementation
6.5 Curriculum Delivery System
6.6 Curriculum Evaluation
6.7 General Observations

The implications which follow are not ordered in terms of level of priority. All, from the general to the more specific management and programatic related, are important implications for planning, developing and implementing a more effective business management education and training program for Native Americans.

Items 6.2 through 6.6 are shown schematically by a flowchart presented on page 115.

6.2 Curriculum Content

This study, and others reviewed, points up the need to supply educational information adapted to the contemporary socio-economic needs of Native Americans. The Indian people interviewed during this study perceived that many of the management courses currently available are presented in a context that is most difficult to relate to their life style and to the tribal economies. Perhaps the inclusion of such things as case studies which include economic situations found on reservations would help Indians relate the content material in more meaningful ways.

Furthermore, it is questionable whether or not traditional management courses are applicable to the unique needs or economic goals of Indians. Therefore, the content of courses should be designed and analyzed in terms of the reality of the setting and reflect the expressed needs of the constituency. For this reason Indian people should take an active part in the development of goals and objectives of curriculum, programs, materials and training methodology so that a credible curriculum content can be more readily assured.

A systems approach, if carefully followed, can provide controls to assure content with Indian relevancy. The content should be derived from the ordinary life-experiences of the Indian students.

Criteria for curriculum content selection for Indian people are readily available in much literature; however, careful provisions should be made for careful review by both experts and lay Indian people. If the goal of the curriculum is to help develop the potential of Indian people for management, what should they be studying? The accumulation of technology makes it impossible to "learn" or"know" the entire management field. Furthermore, some existing knowledge is in error. One possible alternative is to define management education in terms of process rather than content as the central theme.

6.3 Curriculum Development[137]

This study revealed the necessity of developing curriculum which contributes to a "wholistic" view of the population to be served. Curriculum development should articulate the theoretical concepts and program content which make education pertinent to lifestyles, attitudes and environments. Indian people involved in this study expressed concern about the lack of practical application of curriculum development theory. One implication of this concern lies in the need for continuous feedback from client populations to curriculum planners. Curriculum planners are most difficult to impact because of bureaucratic association, lack of communication linkages and professional jealousy.

The clarity of educational goals and the specificity of objectives are critical to the success of curriculum development. The strategies for achieving objectives must include alternative routes for the learner. This is particularly important in the case of the Indian population where traditional curriculum development methods have not increased skill attainment levels on par with those educational skills of non-Indians.

The failure of Indian tribal leaders and other Indians and non-Indians responsible for curriculum development to conduct needs assessments and to design priority goals for educational and economic endeavors was stressed time and again by Indians participating in this project. Careful field assessment is critical to writing appropriate objectives.

There was general agreement that curriculum content and learning experiences for Indian people have often been designed and implemented for assimilation purposes. Educators should be aware that the results of this historical endeavor to negate the cultural influences of Indian people are shown by a reluctance and hostility toward outside change agents and/or curriculum planners. Educators also should be aware that management proficiency might ultimately lead to loss of the special status of Indian people as a tribal sovereign entity within the national sovereignty: a loss which Indians are not willing to accept.

6.4 Curriculum Implementation [138]

The need for developing a strong community-based support system prior to curriculum implementation is stressed by authorities in the literature and members of Indian communities involved in this study.

Support for change is generated through vested power groups and individuals, and power is based on preconceived judgments as to the personal rewards or values of the proposed project. There are two elements of power feeding off each other--the BIA and the tribal government. They do not always agree. Implementation processes have traditionally been mandated via BIA dictates and policies. Therefore, a growing reluctance on the part of Indian people to accept "outside" programs for implementation is being evidenced on a widespread scale. Symptomatic of this is a predominance of ambivalent or apathetic expressions toward change and innovation. Although Indian people often participate in the planning stages of proposed program implementation, the on-going commitment to the project is not always given and therefore the majority of outside-imposed programs have been failures.

A lack of a systematic approach to program implementation has been an additional factor in project failures. A systems approach blending content with the realities of the educational setting, the characteristics of the target group and the expressed needs of constituents could conceivably enhance the success of a project or program.

Because of the history of past reservation program failures the non-Indian community is becoming increasingly critical of monetary support for Indian projects. On the one hand, Indian leaders have pointed to the lack of Indian involvement and decision-making power as a reason for program failure; and on the other hand, the dominant society sees program failure as indicative of Indian reluctance or incentive to achieve a higher level of social or economic living. The symptoms of these conditions can be found in further polarization and conflict between Indians and non-Indians.

In view of the recent enactment of the Indian Self-Determination Act, the implications of Indian/non-Indian hostility and conflict are great. This study showed that many Indian people lack the skills and expertise needed for social and economic self-determination. Management skills in all facets of business and industry were pointed out as a critical need in the literature and by the Indian participants. The success of Indian self-determination may rely heavily upon the ability of Indian leaders to combine efforts with the human resources available in the larger, dominant society.

Training programs, educational projects and economic development strategies are often attempted using technical assistanceof non-Indians from business, industry and education. If Indian leadership is to be effective in political, professional and occupational fields, Indian problems will need to be solved by Indian people. If this is to happen, program implementation must rely upon a collaboration of management education and training efforts between tribes and non-Indians.

Curriculum development in the area of management is a concern of project participants. The literature and input from Indian people in the project stress the need for distinguishing between "training" and "development." It was agreed that development was more comprehensive and was aimed at the growth potential of the individual. For this reason, development cannot be stereotyped by job, location, organization or culture, nor can it be "packaged" and "delivered" to all people in the same way. The implication of this is that new business management delivery systems should be implemented.

6.5 Curriculum Delivery System [139]

The development of a new and more systematic approach to learning via the use of flexible delivery systems was a need pointed out in research and by Indian people involved in this project.

The inability of educational institutions to accommodate the diverse ethnic and cultural groups of the nation has been a factor in the lack of program success. They are reluctant to establish educational delivery systems beyond the confines of public school institutions or colleges and universities. The isolation of many reservations has often contributed to curtailed and substandard instruction. The isolation of reservations is compounded by the economic deprivation of entire tribes. Delivery systems have suffered from a lack of financial support under these circumstances.

The use of educational technology as one means of providing meaningful learning experiences to Indian groups and individuals was explored. Again, research and input from Indian participants in the project stress the need for delivery systems which are directed toward expanding the range of resources used for learning and emphasizing the individual learner and his unique concerns.

Since the area of concern in this project was the development of management training for Indian people, the delivery system for this specific curriculum area was analyzed. It was determined that since management development is an individual process involving the interaction of management, job and total working and living environment, any delivery system must accommodate these factors. For the most part, this required program planners to reassess traditional delivery methods in terms of the growing emphasis upon individual competencies and laboratory settings. The blend of training courses with on-the-job learning experiences should be incorporated in a viable delivery system. The implications of this philosophy are great when the social and economic characteristics of the Indian community are taken into consideration.

Several dilemmas are apparent in the data reported: 1) Indian people tend to prefer to have education delivered on the reservation and population concentrations preclude a reasonable cost-benefit ratio. 2) Indians prefer localized training but such programs are looked upon as low status; therefore, the established institutions are more acceptable. 3) But established institutions do not provide "relevant" programs. The implication that can be made is a need for a long-term plan for an Indian-operated staff training center, probably an inter-tribal venture.

6.6 Curriculum Evaluation [140]

One obstacle to the success of governmental agency program implementation on Indian reservations has been the inadequacy of evaluation processes. Programs which were implemented have often not been evaluated in terms of the achievements of the program for Indian people. In most instances, Indian people have not been given any evaluative data regarding the success or failure of programs which were implemented. This has led to a suspicion and a hostility of Indian people toward innovations proposed by outside groups or agencies.

There is a growing demand by Indians and non-Indians alike for accountability of the behavior, activity or project undertaken. Accountability has been hampered by an absence of any clear-cut understanding of evaluative research. Indian people support the review of literature which points out the need for trained evaluators. A knowledge of both program process and outcomes is necessary before validity judgments can be made.

The implications for Indian curriculum evaluation involve several basic issues: 1) there is a history of inadequate evaluation data collection; 2) there is a failure to provide evaluative data to Indian people; and 3) evaluation strategies which provide a systematic, on-going assessment of programs being implemented on Indian reservations are required. Implicit in these issues is the need for Indian people to develop the expertise necessary to assess and evaluate the educational and management processes.

6.7 General Observations

The Indian Self-Determination Act has set the stage for increased emphasis on business management training and education for Indians. Agencies often have not lived up to their congressional mandates and are under increasing pressure for accountability. Current legislation does not provide sufficient operational and administrative structures for the delivery system and for fiscal responsibility.

Indians often appear to have ambivalent positions and present a less than positive case to non-Indians for program support. Whether or not Indians can find a socio-economic position to support or whether or not they will move with the bureaucratic tide are questions to be answered.

There is a need for comprehensive social, economic and educational planning for Indians. This need should be met by Indians themselves.

There is a need for reliable Indian manpower projections. These needs should be based on accurate data.

There is a need for Indian people to identify their needs, determine their goals and objectives and to prioritize their activities. Indian skills in planning and prioritizing is tantamount to self-determination. Outside interference should be minimized.

There is a need for coordination of various administrative goals and projects. Failure to set a coordination plan is a plan to work against each other.

There is an inadequacy of career guidance for Indians. Career guidance provided for Indians often is not tailored to meet their unique social-economic needs.

Bureaucratic control of funding results in uncertainty for program management. Programs initiated by state or federal funding remain dependent on bureaucratic control of funds. This provides no assurance of continued funding for effective programs.

Self-determination cannot be actualized without technical and financial support.

Indian planners have unreliable data from which to base projections. Social and economic predictions are continually revised and re-interpreted. The lack of accurate data reduces planning effectiveness.

Indians cannot afford to wait and respond to change in a disorganized manner. Indians should anticipate and advocate the shape of the economy's destiny.

The implications for vocational guidance indicate that the Indian counselor functions should be: 1) to guide students individually or in groups through the curriculum in choosing a career, planning utilization of that career and evaluating experience so the Indian students' personal values, aptitudes and interests result in realistic self-concepts; 2) to use empirical and psychological data for selection of relevant learning experiences; and 3) to help Indian students attain vocational maturity that can facilitate sound occupational decision-making.

The intent of the suggested model is not to advocate competition with or supplanting of existing institutionalized post high school business management education and training, but to appropriately supplement and revise these existing programs to better serve Indian people.

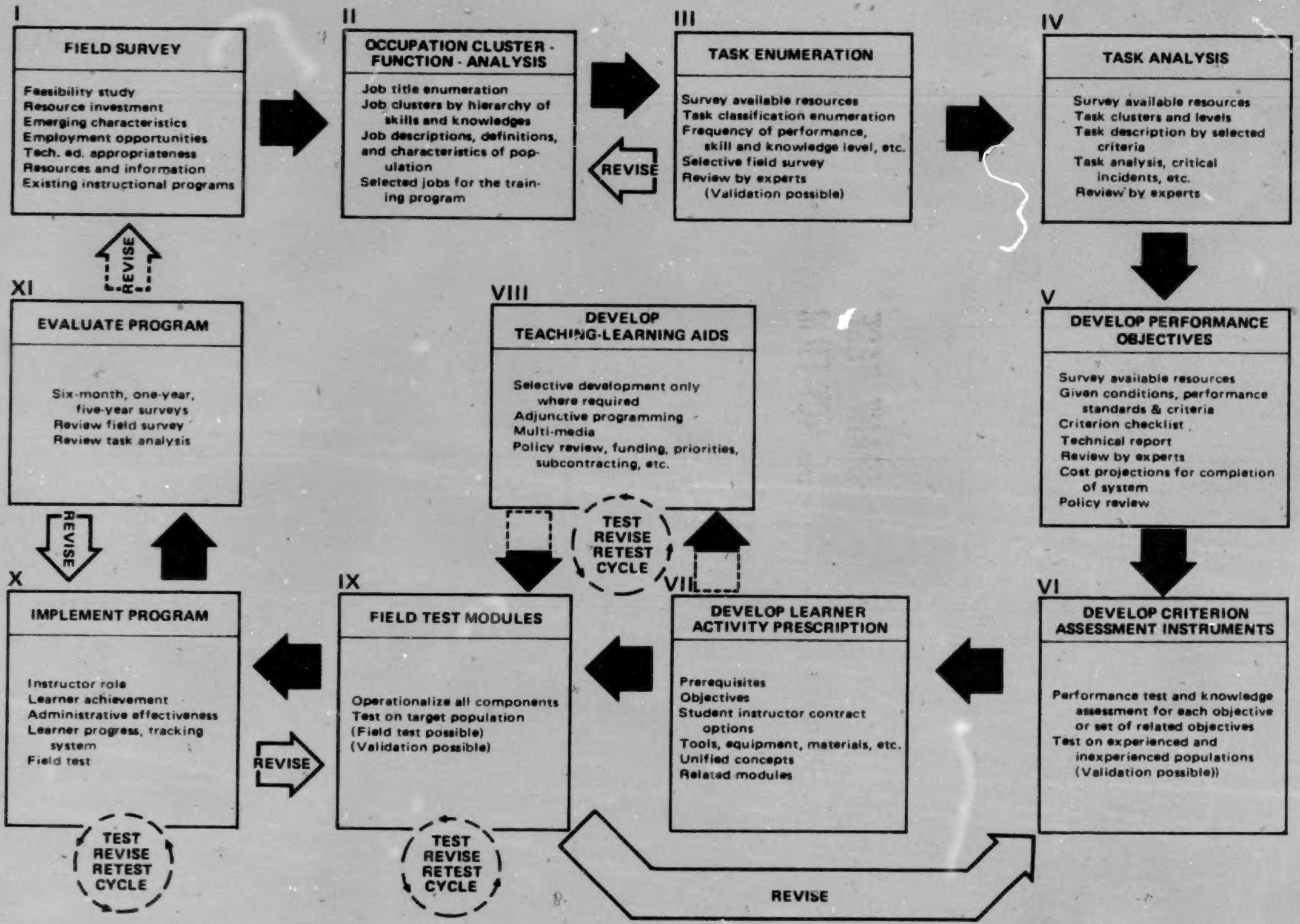
It is not the intent of this report to provide a detailed set of guidelines for a business management education and training program for Native Americans that could hinder flexibility and creativity of the curriculum developer, but to spark the imaginations of both Indian and non-Indian educators and, indirectly, the potential of the learners.

> "There are 129 reservations in the lower 48 States with Indian populations of at least 200 persons and at least 1,000 acres of trust land which have been the focus of recent economic development efforts. Of this number, 25 have greater non-Indian than Indian populations within their original boundaries; 45 are adjacent to, or in close proximity to, urban areas and 38 have lost 50 percent or more of their original reservation areas to whites. These figures do not include the situation in Okalhoma where land alienation and residence in close proximity to large non-Indian populations is the rule. Clearly, simple generalizations about how to approach reservation economic development are invalid." (U. S. Government Printing Office, 1969, p.68)

> "It is the awareness of unfulfilled desire which gives a nation the feeling that it has a mission and a destiny." (Hoffer, 1955, p.24)

The goal for Indian people, established by the participants at the project workshop summarizes this section: "TO DEVELOP STRONG INDIAN LEADERSHIP AT ALL ADMINISTRATIVE, SUPERVISORY AND SOCIAL LEVELS SO THAT HUMAN AND ECONOMIC RESOURCES WILL BE USED EFFICIENTLY AND SO THE PROCEEDS CAN BE EQUITABLY DISTRIBUTED AMONG THE INDIAN PEOPLE."

BUSINESS MANAGEMENT FOR NATIVE AMERICANS
FLOW CHART OF INSTRUCTIONAL SYSTEM DEVELOPMENT PROCESS



I

FIELD SURVEY

Feasibility study
Resource investment
Emerging characteristics
Employment opportunities
Tech. ed. appropriateness
Resources and information
Existing instructional programs

II

OCCUPATION CLUSTER - FUNCTION - ANALYSIS

Job title enumeration
Job clusters by hierarchy of skills and knowledges
Job descriptions, definitions, and characteristics of population
Selected jobs for the training program

III

TASK ENUMERATION

Survey available resources
Task classification enumeration
Frequency of performance, skill and knowledge level, etc.
Selective field survey
Review by experts (Validation possible)

IV

TASK ANALYSIS

Survey available resources
Task clusters and levels
Task description by selected criteria
Task analysis, critical incidents, etc.
Review by experts

V

DEVELOP PERFORMANCE OBJECTIVES

Survey available resources
Given conditions, performance standards & criteria
Criterion checklist
Technical report
Review by experts
Cost projections for completion of system
Policy review

VI

DEVELOP CRITERION ASSESSMENT INSTRUMENTS

Performance test and knowledge assessment for each objective or set of related objectives
Test on experienced and inexperienced populations (Validation possible))

VII

DEVELOP LEARNER ACTIVITY PRESCRIPTION

Prerequisites
Objectives
Student instructor contract options
Tools, equipment, materials, etc.
Unified concepts
Related modules

VIII

DEVELOP TEACHING-LEARNING AIDS

Selective development only where required
Adjunctive programming
Multi-media
Policy review, funding, priorities, subcontracting, etc.

IX

FIELD TEST MODULES

Operationalize all components
Test on target population
(Field test possible)
(Validation possible)

X

IMPLEMENT PROGRAM

Instructor role
Learner achievement
Administrative effectiveness
Learner progress, tracking system
Field test

XI

EVALUATE PROGRAM

Six-month, one-year, five-year surveys
Review field survey
Review task analysis

SECTION 7: MODEL GUIDELINES

7.1 Introduction

Indian people in general have not had the business management education opportunities they need. Public funds available in the past were insufficient to allow the special attention required for their specific problems. In too many instances educators have not understood the special needs of Native Americans as they prepare for management responsibilities. As a result, postsecondary business management education programs were not planned with Indians in mind. Neither the Indian community nor the nation can tolerate ineffective utilization of Indian human resources. Indian prosperity and national prosperity are irrevocably linked.

For many years in some Indian communities, programs have been in operation which were designed to prepare some of the Indian people to enter and to advance in a management career. These educational efforts were generally small in comparison with the need, a proportionately small group of community residents were involved and financial support generally came from the Bureau of Indian Affairs.

The 1961 Area Redevelopment Act, the 1962 Manpower Redevelopment Act, the Vocational Education Act of 1963, the Economic Opportunity Act of 1964, the 1968 Vocational Education Act Amendments, the 1970 Comprehensive Employment Act, the 1972 Higher Education Act and the 1975 Indian Self-Determination Act have focused much attention on funding the most effective means of reaching, educating and training people with special needs.

As a result of an analysis of the data collected during this project, which include a review of research studies as well as the contributions of a number of Indian people and professional educators, a model for a business management program for Native Americans is suggested.

7.2 Indian Community Change and Curriculum Development

If one analyzes a curriculum in any society, a set of educational objectives, a body of subject matter, a list of learning activities and evaluative criteria will be found, either stated or implied. Also, some kind of control over the learners is required of the teacher. These components of the curriculum are always derived from the culture.

In every society a distinction is made between "general education" and occupational or professional education. This project is concerned with business management education for Native Americans and, therefore, "general education" is not a consideration.

If one can assume that curriculum is interwoven with the whole cultural milieu, in societies where traditional values and practices are in transition the curriculum development process is more demanding and can contribute to social disaster. Sociologists generally agree that the framework of a society is constructed in accordance with the way the people use their natural resources. It follows that changes in resource utilization will disrupt the historical value system and will require a major social reconstruction.

The Indian Self-Determination Act, as it is promulgated, will require Indian people to change drastically their traditional socio-economic practices or to take strong measures to avoid change if, in fact, a relatively static society can be maintained. The problem is severely compounded by a rapid socio-economic transition in the United States to a post-industrial era.

The apparent breakdown of the traditional Indian community and of the disintegration of the old-fashioned non-Indian community, the decline of the family unit, the reduced face-to-face relationships, the rise of huge social organizations and the increasing instability of occupations and employment are some of the consequences of the factors noted above.

7.3 The Purpose of the Suggested Curriculum Model

This project is dedicated to presenting a set of ideas which can help Indian educators more effectively engage in the common task of making valid social and economic judgments about the unique role of the Indian business manager who can effectively function in an evolving, complex and uncharted economy.

The suggested model is presented to assist educators as they confront basic contemporary Indian socio-economic issues. It is designed to help Indian educators explore these issues with potential and responsible Indian business management personnel in the light of accurate facts. Also, the model is an attempt to provide information helpful in selecting appropriate teaching methods and techniques for use with Indians. The information presented is based upon contemporary Indian socio-economic realities including the increasing points of cross-cultural, social and economic conflicts. This approach attempts to recognize the biases of the total education system, of the teacher of the non-Indian society and of the general Indian culture and specific Indian communities. The guidelines attempt to incorporate the democratic ideal of individual equality in relation to the total federal system.

7.4 The Educational Task

One of the characteristics of the United States is the increasing specialization of interests, such as business management, and of social perspectives, as exemplified by the outcomes of the Indian tribes' choices of economic applications of modern technology. One of the resulting consequences is an increase in the number of social conflicts involving different opinions about the interpretations of fundamental mores of the American people.

The complexity of the American society requires the integration of Indian or non-Indian basic policies and fundamental moral values. It is one of the tasks of Indian business management education to develop the capability of Indian peoples to approach these conflicts constructively in their business management relationships.

It is the task of education to encourage moral agreements among people. Such agreements can be expedited by competent and motivated Indian business managers. A genuine Indian consensus will be based upon the outlooks, values and aspirations common to both Indian and non-Indian people. Agreement on specific issues would not be a superficial and temporary compromise for expediency, but would be based on a comprehensive understanding of the Indian life styles.

The primary purposes of Indian business management education are to stress democratic methods and techniques of resolving economic issues; to make the basic economic principles clear, and to help Indian people use these principles in official deliberations and apply them effectively in appropriate action.

7.5 The Curriculum Subject Content

Generally, existing business management curricula emphasize descriptive knowledge and facts. The learner is encouraged to understand things and to practice certain skills. He is asked evaluative questions such as: What is this? Can you describe? Can you explain? What was the cause? Why did it happen? When did it happen? Where did it happen? Seldom is the learner asked whether a course of action is good or bad and by what principle it is judged.

The Indian business management curriculum should incorporate questions of value as they relate to the contemporary Indian socio-economic issues. The thesis of this report is that the social scientist's theories and principles can be applied to Indian cultural issues to the same degree that they are used in scientific economic decision-making and that Indian cultural and economic issues should be considered objectively and concurrently.

Ideally, the model curriculum suggested here will clarify Indian values and encourage appropriate concrete activities so that the Indian business management function can be strengthened to more closely reflect common cultural values. At the same time Indian business managers can help their people to more effectively utilize their human and natural resources.

7.6 The Tasks of Curriculum Development

The main conclusions to the points cited previously in this report are that the people of the United States are involved in a transition to a post-industrial society and that the Native American minority, because of its unique history, is confronted with more challenging socio-economic problems than the other citizenry.

No one can predict with certainty the future form of our economic system. It appears that Indian people desire to become the engineers of their own economic destiny. If they are to accomplish this, Indian business management personnel must develop

Indian human and economic resources to provide the benefits desired by Indian people. This demands a revision of existing postsecondary business management curricula to include consideration of unique Indian needs. Also, there is a need for re-education of the education establishment so that its members can more effectively contribute equitable education support services for Indian people.

A systems approach to curriculum development has been effective in a number of technical curriculum research and development projects during the past ten years. The format selected for the suggested model is shown by the flow chart in Figure 3. The tasks included in the curriculum development model follow:

7.6.1 Field Survey

7.6.2 Occupation Cluster-Function Analysis

7.6.3 Task Enumeration

7.6.4 Task Analysis

7.6.5 Develop Performance Objectives

7.6.6 Develop Criterion Assessment Instruments

7.6.7 Develop Learner Activity Prescription

7.6.8 Develop Teaching-Learning Aids

7.6.9 Field Test Modules

7.6.10 Implement Program

7.6.11 Evaluate Program

(Note: For more detailed exposition about the above tasks than is presented by these guidelines, the reader may refer to appropriate related sources listed in the reference section as well as to the specific sub-sections of Sections 4 and 6.)

7.6.1 Task 1: Field Survey

1) Conduct a feasibility study to determine the need, to identify the participants and to determine the availability of money. Studies show that the number of people in a given reservation area is limited and costs per pupil could become an important factor. These are critical factors to study in conducting a feasibility study. Excessive cost ratios may be justified to some funding sources. There are numerous resources available for funding...if a project is needed and has ample support.

When identifying potential students, the curriculum planner, particularly if he is non-Indian, is likely to confront a few variables that may dismay him. These may include Indian complacency, apathy or lack of incentive, hostile attitude toward non-Indians and ambivalence toward "programs."

When progressing with a field study, carefully consider the leader's saying "yes" to your proposal. Is the leader a BIA employee, an elected tribal leader or a tribal employee? Does his word accurately reflect the people on the reservation? Does he have the authority to give the go-ahead without involving the BIA or the tribe?

Although first reports from funding sources may indicate a negative response, alternative sources of funding may make the project possible.

2) The curriculum planner who seeks and obtains outside funding and then presents his program to a tribe is likely to be met with resistance, procrastination or indecision. The Indian people have made it clear that they do not appreciate outside people coming in with pre-developed packages for them. On the other hand, the obvious lack of Indians with enough expertise and sophisticated technological knowledge to help determine valid alternatives is a serious problem challenging Indians and non-Indians alike.

One critical point is the maintenance of communication linkages with Indians throughout the program planning, development, implementation and evaluation phases in a way which brings the involved Indians more and more into these processes. The communication linkages should be designed to overcome a general attitude of complacency such as that which was exhibited by many Indians interviewed during this study. This complacency can be attributed to a historical dependency evolving from the experience as a "ward" of the federal government.

The suggested approach calls for the consultants to take some calculated risks as the Indian people are put into positions to accept their evolving roles as program managers and program staff. The challenge for both consultants and Indian personnel is to fine-tune the operation so that the abilities of Indian personnel are stretched to the optimum, but not to the crisis point. If the consultants achieve this goal, then a step toward Indian self-development can be made: a step that should tend to negate the Indians' historical reliance upon a paternalistic system.

3) Consider the resource investment of your project and determine what human and non-human support factors are available and whether they can be justified in terms of expected outcomes. Resource investment may include both pre-service and in-service staffing requirements. Consider whether the Indian people require their own people on the staff. Do they have the potential to learn to do the job?

4) Consider the emerging characteristics related to the project, for instance, the Indian Self-Determination Act and all its implications. There are hundreds of tribes with wide variance in customs; traditions and economic and political foundations may be in a state of flux. In developing a new management training program, it is imperative to identify the job that the training is designed to meet. What is the job description? Although in many developing areas the job is not yet defined, the training design must re-

flect the conditions that are expected to emerge . In short, the curriculum developer must be aware of the uncertainty of the job descriptors and conditions.

In conducting a feasibility study for training programs, identifying potential students and their needs for the program should be a primary task. This can be accomplished by obtaining from the potential students statements of what they want to accomplish for themselves, what they feel they want to do, i.e., social and economic goals and skills. These statements will generate the options for assisting students.

5) The proposed program must reflect the manpower projection requirements as indicated in the reservation's long-term objectives. What kind of employment opportunities are available for trainees? Are jobs available upon completion of the program? The curriculum developer should make a statement concerning employment opportunities in the occupational area. If geographic relocation is required for employment, it may be seen by the Indians as a divide-and-conquer technique of the system. A system of dead-end employment projects on reservations is evident. Any new businesses should have training components built in from the beginning. The alternative may be a new Indian business opening up with no trained Indian applicants.

Two aims of the field survey are to discover where present training resources are not meeting training requirements and to supplement existing programs. Duplication of services works against everybody's self-interest. Often appropriate training program components are already available. The guidelines can provide a means of evaluating these programs in terms of Indian needs.

6) The curriculum planner must determine whether the program is in fact a technical or general education. Also, he must ascertain whether or not the technical education reflects the economic and employment conditions of the area. Technical education

for Indian people will require special teaching materials and concepts adaptable to the Indian situation.

7) Delivery systems should be explored in order to determine the most feasible as well as the most effective means of providing the education program. The cost of providing on-site programs may prove to be less than the cost of transporting students from isolated rural areas to urban educational complexes. Furthermore, the relevancy of the education program may be greatly enhanced by delivering the program on the reservation where the learnings and skills of the students will be used later.

7.6.2 Task 2: Occupation Cluster-Function Analysis

1)List all of the agency or organization descriptors. Descriptors listed in the Directory of Occupational Titles (D.O.T.) will suffice if local descriptors are not available.

A job description does not identify the particular interaction of workers with the clientele and environment so the curriculum planner must identify the unique characteristics of the clientele.

Tailoring education to individual needs obviously requires the overall program to be flexible. An accurate assessment of the occupational needs of participants is essential.

In terms of management development training, content areas that reflect the job for which the training is designed include decision-making, prioritizing, leadership, team-building, problem-solving, conflict management, interpersonal communication, data analysis and management of time and resources. Specific conditions related to these competencies and skills are basic to a manager's job training.

2) Use objective criteria to select jobs to be included in the training program. The training is to be geared to the individual's needs for new knowledge, skills and competencies which will improve his present job performance and prepare him for advancement. Training must involve all of the critical skills and an optimum of essential activities listed in the job descriptors.

3) Analyze the organization- if the organization were functioning with maximum effectiveness, what would it be doing? How would it be structured? How would it be getting its work done?

7.6.3 Task 3: Task Enumeration

1) Survey available resources to help enumerate management tasks. On an Indian reservation some of this can be done through the BIA as well as through the employment office. These tasks can form the basis of the training components. However, an on-site task analysis may be necessary.

2) Categorize each of the tasks, once they have been identified, according to: psycho-motor, affective, cognitive or perceptual type of learning; academic discipline; job level; language level; degree to which it meets the needs of and supports the local situation; frequency of performance, and critical incidents. Model instruments for validation of job description and task classification are available from technical education curriculum resource centers.

3) Make a random sampling survey of the local situation. The curriculum planner may want to survey other areas to assure articulation. Words will have different meanings in "reservation language." For instance, the task of accounting as commonly accepted by Indians is the government accounting system.

4) Identify two sets of experts - educators and Indian personnel. Both need to be used as reviewers. The Indian personnel should be bi-lingual if an Indian language is spoken and knowledgeable about local affairs. The curriculum planner should cross-validate information from the "experts."

7.6.4 Task 4: Task Analysis

1) Survey available resources for task analysis. Consider the use of consultant assistance.

2) Cluster the collected task enumeration data according to various criteria: emphasis on occupational levels; lead-time for training; frequency of performance; etc.

3) Note the factors critical to task completion. The curriculum planner must identify those critical incidents which make or break the program. For Indians, word interpretations are critical incidents to successful training. Time and punctuality are critical elements in decision-making and planning. Deliberate procrastination can be suicide to Indian development.

4) Examine cultural factors that inhibit Indians from effectively applying management principles.

5) Conduct a personnel appraisal: What are the human resources within the organization? What human resources are available to the organization? What resources are potentially available to the organization?

6) Follow the process of review by experts as stated in 7.6.3.

7.6.5 Task 5: Develop Performance Objectives

1) Survey available resources to establish a data bank that contains performance

objectives for appropriate non-Indian situations. Then determine whether the objectives actually fit the Indian situation. It should be reiterated that there are many management programs in colleges and universities that can be utilized. However, prepackaged programs prepared for non-Indian populations are generally not appropriate and tend to be unsuccessful unless careful analysis and modifications are made to adapt the programs to the Indian situation. Practical application of theory to Indian situations is recommended. Continuous formative feedback from students is necessary to maintain relevancy.

2) Adapt the performance objectives to the Indian social milieu. Performance objectives must be accepted and understood by the students who initially may lack conceptual or experiential learnings to relate to the objectives. Local Indian planners can be helpful.

The clarity of educational goals and the specificity of objectives are critical to successful development.

3) Use organization members as the best data source for management development needs. What will be the management needs for the organization one, five, ten, twenty or more years from now? Are the present management resources able to meet this need? If not, the difference is the key to determining objectives for a management development program.

4) Establish a criterion checklist to provide feedback showing if the performance objectives are being met. It is wise to include such things as time modes, language barriers, skill levels of students, intrinsic advantages of Indians, innate religious value systems, and traditional philosophies.

5) Write a technical report for the program supervisor to present to funding sources to inform them of project progress to date.

6) Decide if the cost ratio per pupil is prohibitive for funding sources and also for tribes. However, alternatives in delivery systems can be found: mobile units can reduce excessive cost ratios. At this point it is the program manager's creativity and imagination that is required. Allow some contingency funds to cover unexpected cost over-runs. Many projects pay administrators at high levels and utilize para-professionals to hold costs down.

7) Review by experts as in 7.6.3. Successful program implementation requires review by policy-makers. A question concerning policy review: Whose policy? Tribe? BIA? Institution? Policy review takes a lot of time and is more complex within reservation or BIA structures. The planner should be aware of the workings of the internal agency power structures as well as informal power structures. The planner has particular need for consultants who have had negotiating experience with the officials involved.

7.6.6 Task 6: Develop Criterion Assessment Instruments

1) Curriculum planners should familiarize themselves with Indian concepts, traditional traits, attitudes, historical facts and contemporary disjunctures affecting the Indian socio-economic environment that relate to program planning, operation, control and evaluation criteria. Such pertinent information may include the following, not necessarily all-inclusive, list:

- Indians' perception of work and Indians' attitude toward entrepreneural concepts
- Indians' perception of time
- Indians' concepts of agreements, negotiations, confrontations and related traditional defense mechanisms often imposed
- Indian religious beliefs and traditional Indian philosophies
- Family and kinship ties and their nuclear cohesiveness

- Ability to interpret physical gestures and physical behaviors and other communication patterns

- Indian emotions and their contribution to decision-making

- Structure of BIA, tribal governments and Indian-related political systems

- Some knowledge of significance of general treaty relationships

- Intra- and inter-tribal factionalism and their rationale

- Indian humor and its purpose

- Loyalties toward Indianness

- Attitude toward preservation of natural resources, environment and conservation concepts

- Attitude toward concepts of limited goods and ownership

- Attitude toward bureaucratic control and assimilation efforts

- Awareness of intuitive decision-making processes

- Awareness of legal conflicts concerning treaties and jurisdiction rights

- Attitude toward Western World qualities of conduct, behavior and enterprising beliefs

- Recognition of psycho-social, physical and mental health problems, i.e., alcoholism, suicide, drug abuse, family disintegration, etc., and their causes

- Attitudes of ambivalence toward non-Indians

- Internal and external Indian prejudices and stereotyped opinions affecting decision-making

- Recognition and understanding the causes and ramifications of procrastination

- Historic failure of education programs and systems to meet Indian needs

- Fear of termination

- Indian meanings, interpretations, connotations and definitions of key Western World cultural words

2) Effective evaluation criteria should directly address themselves to the objectives.

If the evaluative criterion is specific, observable and measurable, it will provide useful data. The public and the students generally respond more positively if the evaluative criteria are known at the onset of the learning activity.

3) Learner performance tests have been limited to assigning student grades or for placement. Learner performance measures can be used in other ways:

- To help in career decision-making
- To help in job placement
- To assist in program assessment
- To provide input for instructor appraisal
- To assess learner competency

A student-managed criterion assessment instrument such as a checklist can help foster maximum learning. Identify and prepare specifications for realistic skill and knowledge assessment for each objective. This can be a self-scoring response device to accommodate individualized learning.

4) Tests for pre- and post-testing purposes should be validated using similar populations. Population considerations must include the diversities of individual tribes. Task clusters presented may require careful pre- and post-testing to gain accurate assessment of progress.

Submit each criterion performance instrument for review by experts. These experts should include tribal leaders and Indian people knowledgeable about particular aspects of their culture, as well as educational authorities.

5) Learner performance evaluation is necessary to assure that knowledges and skills to be gained by the learner are in terms of stated objectives. A representative group of the Indian population should evaluate assessment results in cooperation with the educational

instruction team. The classification of occupational competencies into four behaviorally oriented taxonomies, the cognitive, affective, psycho-motor and perceptive domains, could help ensure explicit measures of objectives.

7.6.7 Task 7: Develop Learner Activity Prescription

1) Specify prerequisite performance standards for each module. Prerequisite performance can be specified using a blend of theoretical principles and practical competencies. Performance should be evaluated with an understanding and observation of Indian community and individual needs.

2) Base the selection of the objective for each module upon a comprehensive knowledge of the local Indian community's social and economic characteristics and general information provided by Sections 4 and 6 of this report.

3) Specify learning activity options for each objective. Write a brief which should help students perform at the stated competency level. Selection from alternative learning activities should be elicited from the Indian students; however, the prime responsibility for providing alternatives lies with the instructional team.

4) List tools, equipment, reference materials and learning aids needed for each objective; procurement sources should be indicated. Many valuable resources are available in the Indian communities. Patronize local suppliers. Specify human resources available and utilize local human resources in delivery plans for the learning experience.

5) Generate and analyze the data to determine the program nature, goals, form, topic areas, behavioral and attitudinal outcomes and evaluation desired. Is there a lack in technical or managerial skill, human ineffectiveness or disfunctional organizational structure? Technical skill requires exposure to technical information. The others

require structured learning experiences geared toward personal growth and development. Programming requires answering in specific terms the who, what, where, when and how concerning the development program outlined previously. This will help ensure relevancy in management development.

6) Prioritize, sequence, cluster, etc., the learning activities by utilizing existing systems analysis programs to maintain objective and logical decision-making. Specialist consultive assistance may be advisable.

7) Identify the affective and perceptive learning objectives related to the cognitive and psycho-motor competencies for each module. Students should relate the learning activities to everyday social and economic applications and be able to apply the appropriate compentency to solve a real-life problem.

8) Place the determinants of occupational choice in perspective to prescribe learner activities. Vocational choice is not an event but the process of personal development that results in appropriate, specific, exploratory decisions, i.e., a series of choices over a period of time, culminating in an occupational choice. The Indian counselor should review some of the unique Indian culture characteristics and related factors and symptomatic consequences in order to appropriately adapt guidance techniques.

7.6.8 Task 8: Develop Teaching-Learning Aids

1) Process existing appropriate materials.

2) Determine the needs for new instructional materials to be developed for each and every learning activity. Instructional materials should be carefully identified in terms of the appropriate Indian characteristics, job descriptors and the stated objectives of the learning activity.

3) Specify media best suited to module objectives and learner performance. A "hands on" approach to real-life situations is superior to a simulated situation, and generally laboratory and lecture are progressively lower on a learning-retention continuum. A criterion for selecting media should be Indian values validated by credible Indians. Small-group work and/or individualized instructional modes generally provide for maximum performance and learning.

4) Utilize the human and material resources existing on the reservation if possible. Criteria for instructional staff selection should include a sound knowledge and experiential base of Indian culture. The ability to relate to and communicate with the Indian student is extremely essential. Credibility depends upon a genuine down-to-earth appreciation of Indian clients.

5) Prepare documentation for policy review: rationale, specifications, options, man-hour projections, costs, potential funding priorities, subcontracting. Prepare an implementation plan that allows for maximum input from Indian program participants or the Indian group requesting the program. Use Sections 4 and 6 of this report as a baseline reference point.

7.6.9 Task 9: Field Test Modules

1) Field-test training aids for a learning activity prior to field-testing the respective module. Secure or build spares for immediate substitution and replacement.

2) Secure review for each module from experts.

3) Wherever possible field test each module on a few people from the target population. A well-designed program may meet all criteria within the system but will still require changes due to the unique characteristics of the target population.

4) Recognize that success depends on a module that is flexible and adaptable so that influences of Indian participants or unexpected social and economic events can be accommodated.

5) Review procedures will also follow the process in 7.6.3.

7.6.10 Task 10: Implement Program

1) Successful curriculum implementation depends upon the development of a strong administrative and management support system in the Indian community power: the BIA and the tribal government.

2) There may be difficulties in generating support since traditionally "outside" programs have been mandated by the BIA without the concensus or request of the Indian community itself. A history of super-imposing programs upon the community has prevailed. Curriculum planners must work cooperatively to coordinate efforts and assure necessary support for program implementation.

3) The systems curriculum development process indicated by the flowchart in Figure 3 must actively involve Indian people from the planning stage of the program through the implementation task. It is assumed that the goals and objectives for the program are to be derived from the collaborative efforts of the educational institution, service agencies and the tribal organization.

The program goals, objectives, teaching-learning activities and implementation procedures are identified by using the systems approach. This approach should select curriculum content compatible with the realities of the educational setting with the characteristics of the target group displaying the client needs.

4) It is imperative that staff people receive orientation regarding the cultural char-

acteristics of the group to be served. Local Indian resource people should be used for this. All staff require pre-service and in-service training of an on-going nature.

Indian attitudes toward non-Indians have been well-documented in recent research literature. Indian instructors tend to have greater credibility among Indian students, and this factor can make the difference between success or failure. If Indian instructors are not available, every attempt should be made to include resource poeple from the Indian community who will lend credibility to the instructional team.

5) An evaluation checklist on instructor, administrative and management roles, tasks and performances is recommended to provide staff feedback. Daily interactions, i.e., group and individual discussions and conferences, also provide evaluative feedback from both pupil and staff standpoints.

6) Build a student-managed student tracking system to record learning achievements. The instructor should maintain a copy of each student's achievements for his records. Too often students are unsuccessful with the educational program because competency tasks are not clearly delineated; neither are alternative methods for completing tasks suggested. A student-managed tracking system assures on-going assessment of where the student is along the task schedule and gives both instructor and student valuable consistent information.

7) Establish and organize a learner-progress tracking system that can be run by students. Above all, the student is tracking his own learning achievements and completions. A total-group tracking system run by the Indian students not only gives the groups' competency level at any time, but is a vehicle for group support, interaction and a solidarity of effort. A "helping" relationship is only one example of the outcomes of this system.

8) Organize and establish a system for distributing materials. When multi-media and other instructional aids and materials are built into the program as essential learning tools, it is critical that the Indian student have access to these materials at all times. A distribution system helps that happen.

9) Implement a test-revise-retest cycle operational system. Modify as required all materials, aids, instructor's manual, tracking system, management plan. Secure a review by Indian and education experts. Prepare a management plan for field operation.

If it is possible, pilot-test the operational plan on a small target group prior to program implementation. At the minimum, have a "run-through" simulation involving some members of the Indian population to be served. The results of feedback from the pilot participants can result in revisions so the program is ready for implementation.

7.6.11 Task 11: Evaluate Program

1) Historically, programs which have been implemented for Indians by "outsiders" have had inadequate evaluation processes. Rarely have evaluation results been analyzed in terms of the achievements of the program for Indians.

2) Evaluation has been stressed by recent federal education legislation. Evaluative information has generally been inadequate. The evaluation process can provide relevant information for:

- 1 - Planning the program content
- 2 - Programming the delivery system
- 3 - Implementing and monitoring the system
- 4 - Product evaluation and recycling
- 5 - Program component evaluation providing information about:

(1) administration and management organization
(2) personnel
(3) objectives
(4) evaluation system
(5) content
(6) learners being served
(7) resource utilization
(8) guidance, placement and other ancillary services

- 6 - Course instructional evaluation focusing upon:

(1) students served
(2) goals and objectives
(3) organization
(4) personnel
(5) content
(6) teaching methods
(7) learning assessment
(8) equipment, supplies, facilities

3) Specific techniques for collecting and utilizing evaluative information should be structured and articulated into a functional system. Some suggested evaluation techniques are listed below:

- 1 - Learner assessment

- 2 - Follow-up of former learners

- 3 - Employer survey

- 4 - Consultive team evaluation

- 5 - Evaluation of professional staff

- 6 - Cost analyses

- 7 - Advisory committee evaluation

- 8 - External consultants

4) An overall structure for the evaluation process is required. Follow these specific procedures in the design: focusing the evaluation by policy decisions, stating goals and objectives, identifying the audience and phrasing the evaluative question. Then select

appropriate evaluation activities. It is recommended that an experienced third-party evaluator be used in a consultive role. Submit the evaluation design to the appropriate Indian authorities for review prior to program implementation and share summative and formative evaluation results as they occur throughout the program.

5) A technical report should be prepared to document procedures for continuation of systematic follow-up and revision to insure continued flow of corrective feedback information. Share feedback with appropriate Indian authorities. Initiate police directives for system modification, dissemination, evaluation and follow-up.

6) It is imperative to develop a plan and prepare to follow up on graduates. Conduct a survey on all graduates after they have six months of work history. It is suggested that the criterion checklest be administered as a part of the follow-up survey to check for retention. Share follow-up data with appropriate Indian authorities and educators.

7.7 Language

Language, thought and vocabulary are properties which influence the character of cultural life and organize the way one's own culture is perceived and experienced. Anthropologists, sociologists and psychologists view the semantic structure of a society, social class or subgroup as an integral part of social identity and as a means of characterizing important features of the cultural fabric, with its varying degrees of specificity, elaboration and intensity.

Ordinarily, the fluent and easy use of language leads to the assumption that it is a transparent medium for the transmission of thought and belief. Normal communication rests upon the notion that people who share a common culture understand words in the same way; this assumption may break down from time to time, but otherwise understanding is taken for granted. Distinctions automatically can be made between emotive and cognitive meaning, between sense and reference, between denotation and connotation and between sign and symbol.

Within certain limits each subgroup may impose a particular set of meanings, learned and applied through cultural convention, that convey information and account for "residual" meanings which may not be equally shared by others outside the group. Thus, the semantic relationship between words and meanings is embedded in a cultural context that may go far beyond the "meanings" derived from dictionary definition. As Sapir (1949) has said: "The worlds in which different societies live are distinct worlds, not the same world with different labels attached."

The semantic structure may be either rich in meaning or confused, depending on the orientation and understanding of the speaker or hearer. A good deal of the everyday use of language is socially prescribed and the "real world" is to a large extent unconsciously built upon the language habits of the subgroup.

Language-behavior of American Indians, as with all social groups, tends to reflect culturally salient features, psychological and social patterns which are based upon unique philosophies and which distinguish Indian groups from the larger society. (see Appendix A) For Indians and non-Indians alike, the intuitive or practical familiarity with language, codified over time, confounds misconceptions of thought and action and obscures the authenticity of knowledge, beliefs and insights. Word meanings, rather than being the common denominators of communication, become boundaries to the full expression of mutual understanding and respect.

APPENDICES

APPENDIX A: INDIAN DEFINITIONS

The doctrines [illegible] conduct and behavior evolving economic survival throughout the Western cultures are predicated on ethics conceived to justify the necessity for competition and are incompatible to the American Indian culture. Since Indian beliefs and conduct are predicated upon a non-competitive lifestyle, Indians often find themselves unable to accept, much less cope with, the competitive-oriented doctrines of the Western economic societies. Generally most Indians, particularly those who reside within the nuclear systems of Indian reservations, find it difficult to accept lifestyles which contradict their own beliefs. The processes of eliminations through competition for the sake of accumulating goods and wealth beyond one's immediate needs, of encouraging motivations for the purpose of expanding one's self-interests, and of encouraging accepted provacations to evoke self-improvement are regarded by Indians as highly unethical according to the Indians' non-competitive standards. Indians feel that the ethics for the doctrines of conduct and behavior of the Western cultures are superficial and contrary to the best interests of individualism.

A sampling of Indian cultural interpretations of some accepted and expected concepts of behavior, characteristic of the competitive-oriented cultures, helps to clarify the basis for the existing misunderstandings between the American Indians and the non-Indian societies of America:

Competitive-Oriented Expressions of Concepts	Indian Interpretations based on American Indian Culture
1. Verbosity	1. Arrogance
2. Savings orientation	2. Hoarding
3. Thrift	3. Stinginess
4. Greed	4. Deplorable and inhumane trait
5. Ambition	5. Greed and selfishness
6. Enterprising nature	6. Intrusion
7. Aggression	7. Provocation - overbearing
8. Confrontation	8. Antagonism and pugnaciousness
9. Inquisitive nature	9. Prying nature
10. Curiosity	10. Spying, hostility
11. Planning	11. Scheming
12. Punctuality	12. Infringement of personal freedom

	Competitive-Oriented Conducts and Behaviors Characteristic of the American Societies		Normal Indian Tradition-Oriented Characteristics Under Similar Situations
1.	Competition	1.	Cooperation (Communal-orientation)
2.	Savings orientation	2.	Belief that savings is unnecessary; Rationale: Indian people presumably do not hoard to avoid future shortages. Prestige is attached to sharing.
3.	Verbosity	3.	Silence
4.	Thrift	4.	Generosity
5.	Greed (Hoarding)	5.	Sharing
6.	Ambition	6.	Complacence
7.	Enterprising nature	7.	Contentment
8.	Aggression	8.	Passivity
9.	Confrontation	9.	Docility
10.	Inquisitive nature	10.	Ignoring nature
11.	Curiosity	11.	Indifference
12.	Self-discipline, such as punctuality, competition for self-interests and self-improvements, etc.	12.	Personal freedom from constrictions
13.	Future-orientation	13.	Present-orientation; unwillingness to postpone or defer immediate gratification for greater future returns even if future returns are substantilly greater
14.	Respect for educational credentials	14.	Respect for experience credentials
15.	Youth orientation	15.	Respect for age
16.	Desire for conquest over nature	16.	Desire for harmony with nature
17.	Belief in individualistic pursuits	17.	Family and tribal cohesiveness with most pursuits
18.	Ownership of land by severalty	18.	Belief that land and resources are are here for the use of all
19.	Total verbal communications	19.	Communication also through gestures
20.	Belief that procrastination is an evil of progress	20.	Belief that procrastination is an accepted tool for avoiding confrontation

APPENDIX B: COMMENTS BY THE PROJECT EVALUATORS

The history of Native American affairs traditionally has been one of pragmatic paternalism. In no sense have Native peoples been allowed to determine their own destinies, though much lip-service has been given to the concept of "self-determination." Native peoples have been separated from a system that has dominated every element of their lives. The only alternative open has been one in which Native peoples could take part in the social institutions affecting them as long as they played by the rules which continue to plague and alienate them.

Today marks a time-frame in which Native peoples are realizing their own potentials and discovering there are yet unopened doors that can be opened. These doors lead to greater Native involvement, increased economic viability and stability and allowance for cultural integrity and tradition. A PROJECT TO DEVELOP GUIDELINES FOR A BUSINESS MANAGEMENT TRAINING PROGRAM FOR NATIVE AMERICANS has taken a long step in the direction of providing a formulative and formative outline for the development and institution of new programs.

This modle's intent, applications and implications are more far-reaching than is initially assumed. In this regard its importance is monumental. It provides a model for educational institutions, tribal groups and Indian interests to streamline the provision of services and training. It serves as a general guide for Native Americans to control programs that directly affect them.

The social, psychological and economic implications presented in the model are of particular importance. This model emphasizes the refocusing of social responsibility and indicates the processes necessary to bring about greater social cohesiveness as Native people are encouraged to be accountable to themselves as well as to outside agencies.

Psychologically, individual self-worth and self-concept are reinforced by the institution of self-control over personal destiny. There is a need and value for expression of individual perceptions as goals are determined.

Economically, the value of the model lies in its ability to guide Indian people in rationally controlling economic development on a competitive level with the rest of society. To date, development on reservations has been haphazard at best. There are few Indian people trained to work with economic development and business control. Traditionally, these economic areas have been left in the hands of generally untrained people or outside agencies which provide little more than a caretaker service. Although reservations are big business and economic growth potential is comparatively greater than in other segments of society, the Native Indian people could profit if modules such as this one were to be instituted to train Indian people. It should also be noted that such a program might improve the unemployment situation existing on most Indian reservations.

The two most important objectives of this proposal should be dealt with for they incorporate the highlights and also the problems of the project. One objective was a planned workshop at which selected Indian leaders and potential leaders were to have concentrated their thinking on the socio-economic problems of the Indian peoples. This workshop, for all intent and purpose, did not occur. However, the fault should not be placed on the shoulders of the project director or associate director. Over a three-month period every attempt was made to contact Indians to explain the project and to involve Native groups in the workshop. The problem grew out of two areas:

1) The timing was poor. Many tribal leaders the evaluator contacted stated that their calendars were full due to previous commitments and the impending end of the fiscal year.

2) Of equal importance was a reticence on the part of several groups to involve themselves in a program such as this for reasons expounded upon in Section 4 of this report. It should be noted that there presently seems to be a reluctance on the part of reservation people to work with programs coming out of institutions of higher education. This last statement is by no means a comment about institutions or programs, but rather, a statement of the mood presently emanating from many reservations.

Another major objective was to establish guidelines for a model business management training program for Native Americans. Though problems occurred, such as two staff transitions, the director and associate director should be complimented for their dedication, commitment and perseverance. The guidelines for the model are exceptional. They could and should serve as a nationwide training model for such programs. They are detailed and concise. Of particular importance, though general in its description, is Section 4 which not only notes differences between the Indian and non-Indian societies, but also, and more importantly, details what those differences mean to and for Indian people. The guidelines are, in fact, the highlight of the project.

RECOMMENDATIONS AND STATEMENTS

1. Tribal groups involved should be limited to a small core of tribal groups. These groups should include one or two economically established tribes but the emphasis should be on smaller, more recently-developing tribes which are just finding themselves economically.

2. The funds for the project, which were cut off prematurely, should be restored. The withdrawal of financial support had a detrimental affect on the project and showed the funding agency's lack of real commitment to the ideal of Indian self-determination. The program is obviously a good program but perhaps the change it called for scared people away.

3. The most important recommendation that could be made is to allow the developers of this model to create a curriculum based on their findings and resultant model. Re-funding should occur by an agency with foresight.

4. It is recommended that in contacting tribal groups two or three teams, each composed of no more than three people, should be trained and oriented in the intricacies of the model. These teams could be excellent contact groups for dealing with tribal groups, could be advisory teams to those same tribal groups, and could provide a basis for training. The use of these teams would aid in the recouping of some lost contact time, a task now placed on the shoulders of the associate director, who would thereby be free to serve in the appropriate role of coordinator and facilitator.

5. The role of Central Washington State College should be limited to that of facilitating institution; then the program would be free to draw on individuals who have special expertise in fields related to the training model.

6. A detailed plan leading to possible degree acquisition should be implemented as a follow-up of the model. This would provide a viable alternative to Indian students presently in the field of business management and a possible means of persuading others to acquire degrees.

A summary of workshop participants' expectations and evaluations follows.

I. EXPECTATIONS

1. What needs to happen to make this week a peak experience for you?

   ° I would like to see the format laid down for some positive and effective planning in the future concerning interactions between the various tribes represented. Furthermore, I feel that if this event were successful in establishing rapport among the different tribes then it would be used as a model to set up other such workshops - statewide and nationwide. But to do so there would need to be involvement in terms of actions that must be taken as a whole body - not just a fragment. I would like to establish at this workshop what, we as a people, consider to be our priorities and from there determine what steps must be taken in order to achieve those objectives.

   ° (a) Self-sufficient office for off-reservation Indian people. How can we do that without gaining enemies and scrambling for funds?
   (b) How can we unite Indians to protect Indian interests without fracturing by tribe or reservation versus off-reservation?
   (c) How can we develop Indian leaders that can compete with bureaucrats without encouraging nepotism?
   (d) New ideas for projects - $ for jobs, housing, alcohol program, education, crafts, bentage.
   (e) New friends, contacts.
   (f) How to work with agencies cooperatively.

   ° To bring back ideas on how to be more effective a manager on the reservation. To be able to transfer information to other tribal managers on future training sessions. To have help with possible funding resources for proposal.

2. What are your expectations for the total project?

   ° I would like to see the workshop develop into a learning experience that could be set up as a project. Not necessarily as a succession of workshops - but as a jump off for the development of another type of delivery system. With the development of this delivery system eventually becoming accepted by the social structure as a "valid" concept of learning.

   ° (a) A model for Indian affairs self-management that considers ALL life as a continuing course, business, economics, culture, pride (self and community), family solidarity, Indian law.
   (b) Recommendations for training Indian leaders to serve as consultants to Indian groups until they can do it themselves.
   (c) Make a proclamation of our results sent to key government and tribal people regarding our results - signed by all the participants.

   ° To have different ideas on how to handle the problems of nepotism, alcoholism, political problems on reservations that get into the management of programs. How to train managers to make objective decisions. How to evaluate a manager. How to transfer information between agencies.

II. DAILY EVALUATIONS

TUESDAY, JUNE 24, 1975

A. Thinking back over the day, what happened that you felt was

1) Very valuable

- (a) Healthy debate and eventful agreement, (b) sense of goal-oriented tasks, (c) possibility of a useful management training course.
- Discussion of what qualities and skills we expect from our managers and leaders.
- I felt that some of the qualities that an Indian leader should possess was very valuable since many of the Tribal leaders lack the qualities so necessary in the business world.
- Defining the priorities of this workshop and then assessing what category or degree the priorities fell into.
- The interaction and organization in terms of defining needed skills and characteristics of leaders, manager, etc.
- The discussions and outline of the government pertaining to the problems of the tribes.

2) Valuable

- Feel that my ideas aren't that far afield of the general consensus. Prioritizing leadership requirements.
- Discussion on why or theory of why Indian governments stopped progressing. Also seeing why we have no real control over our decisions - when agencies outside our tribal government hold our funding as power.
- The skills mentioned were of value.
- Discussing the issues and getting a variety of opinion.
- Because of the various things I've enlightened about how our tribes of Indians have been living so to speak in the dark ages.

3) Of little value

B. Was there a particular thing that attracted your interest today?

- Tony's presentation and organizational chart of BIA and how tribe fits in. (1) How that ties in with solutions that will help tribes manage themselves better. (2) Active participation of all the delegates.
- Having students' opinions of what their priorities for manager qualities and skills should be.
- I thought Tony's presentation on the structure of the government was extremely interesting. I don't think very many Indian people realize exactly what is happening to them.
- The involvement that was generated as the day progressed. Also the seriousness of the whole matter was evident.

- The didactics.
- Yes! Tony's philosophy and knowledge of the problems that concern the existence of the Indian people today.
- Just about all of it. It kind of opened my eyes to a lot of things.

C. What are the implications of that attraction for:

1) You as an individual?

- Better awareness of Indian problems and how to deal with them.
- Clearer vision of what is missing in tribal governments and managers.
- Re-enforcement of self growth.
- Hopefully that I will be able to apply that involvement and seriousness in all matters - because I felt a motivation generated.
- Makes one think, assess and evaluate!
- As an individual I'm sorry that the tribal councilmen didn't make this workshop. This could have opened some eyes.
- Yes.

2) Your tribe collectively?

- Promise of Indian management of any successful Indian venture.
- The tribe is working and is willing to work toward growth of people as well as economics.
- I think the tribal should somehow be educated exactly how their government is structured.
- Eventually that the things discussed can be put into practice.
- Implications are immense in that it shows what can and should be done.

WEDNESDAY, JUNE 25, 1975

A. Thinking back over the day, what happened that you felt was

1) Very valuable

- Generated motivation and enthusiasm, a feeling of self-confidence.
- David Otto's presentation and emphasis on positive and self-image.
- Discussion of nepotism or all the deterrents to objective management decision-making. Entire program is very valuable.
- Various talks about why tribes are in trouble due to mismanagement of business.

2) Valuable

- Discussion between participants.
- (a) Discussion of deterrents to good management of the reservation, especially the alcoholism and Indian's negative self-image. (b) Solutions to deterrents that are productive, i.e., an objective outsider versus personnel manager.

- I learned how to look at myself - which looked very good on one side and not too good on the other.

3) Of little value

- Coffee break.

B. Was there a particular thing that attracted your interest today?

- David Grant.
- The idea that self-image's the crux of all things and that my own image should be more constructive, positive in order to be more valuable to my supervisor and board members.
- Discussion of communication. The positive reasons for council chairpersons' need for a PR person. The discussion of Indian blood percentage.
- Tony really hits important areas and it's really an eye opener.
- Yes, how to evaluate myself.

C. What are the implications of that attraction for:

1) You as an individual?

- Encouragement to go ahead and fulfill my objectives.
- Will work harder at being positive, goal-oriented.
- A more informed community and council on council activities. The blood percentage could hurt my children's identity.
- Me and my family.

2) Your tribe collectively?

- Hopefully that I will be able to project that encouragement to the people I come into contact with.
- Better job for my staff.
- The blood percentage could eliminate our tribe from Trust states.

THURSDAY, JUNE 26, 1975

A. Thinking back over the day, what happened that you felt was

1) Very valuable

- Interaction regarding recruiting of special member to do specialized training for future tribal plans.
- Planning for Development Systematic Process. Discussion of expectations and all the suggested causes for problems.
- Discussing the past events of the week - assessing and evaluating the direction of the workshop and drawing some conclusions.
- Discussion of job potential and what role an individual should anticipate.

- Land management lecture and discussion, especially training suggestions to qualify and solutions regarding motivation.
- Dr. Eberhart's talk.

2) Valuable

- I learned alot about how to establish a business.
- The topic discussed by D. Eberhart.
- (a) Shared comments about deterrents and the ultimate need for long range plan. (b) Resources at CWSC.

3) Of little value

B. Was there a particular thing that attracted your interest today?

- Power play and politics amongst the tribes.
- Finance - big and small.
- Listening to other peoples' ideas on solutions for management problems.
- Drawing some conclusions and conceptions.
- Also job slots and what an individual should and how should he approach his goal and what does he have to offer.
- (a) Dealing with specifics, not allowing us to go off track! Especially the fracturing of tribes. (b) New people contributing to the discussion.
- Dr. Eberhart's presentation on Land Development Process.

C. What are the implications of that attraction for:

1) You as an individual?

- Family.
- Learning how our leaders come to make decisions regarding land use.
- Applying those conclusions and conceptions to develop personal experiences.
- As an individual the groundwork should be done toward what you as an individual can do to improve the existing situation on your reservation and in your field.
- Continued interest, especially in terms of future plans - job, training, involvement with my people.

2) Your tribe collectively?

- Competition for power and funds creates discrimination among Indians.
- The suggested solutions for management problems really help on planning for future.
- Being able to put those personal experiences to practical use.
- Ideas to help my group deal with its internal problems more objectively.

III. FINAL EVALUATION OF WORKSHOP

FRIDAY, JUNE 27, 1975

1. How successful do you feel this workshop was in its purpose?

   - Very successful.
   - Very successful - start your program at a high school level.
   - Very. All goals of each participant and the facilitators were carefully covered and documented.
   - I feel confident that all participants in the workshop gained insight as to the problems management faces on the reservation now and in the future.
   - I feel that the purpose was met effectively and therefore successful in my own views.

2. How beneficial was the workshop to me as a participant? In what way?

   - The workshop aroused questions about the models we as Indians are being trained as leaders.
   - Many ideas from many different ways and people. From many places everywhere.
   - Very beneficial. (1) Got very objective guidelines for management and general Indian problems in my organization. (2) Aired my views without fear of reprisal. (3) Met and respected many new people who shared my concerns - offered me friendship and resource potential.
   - Very beneficial. A couple things were brought with regard to occupational tribal planning and motivation for educated, trained members to return to reservation to apply skills needed.
   - The whole transaction during the past week proved to be a learning experience for me which I deem very important because it expanded my growth as an individual intellectually as well as socially.

3. What do you suggest as Tony's next step?

   - To present his evaluation of workshop.
   - Another workshop under more ideal conditions (time and commitment).
   - Compile results and send to each participant. Develop long range plan and specific policies as discussed.
   - Being able to recognize, analyze and put into action suggested remedies to reservation problems is difficult. Interest and involvement of tribe leaders is now needed.
   - Use the evaluation from this workshop as the format for a new delivery system.

4. Should a digest of the concerns, causes and effects and suggested remedies be distributed to the tribes?

   - Yes.
   - Yes, by all means.
   - Yes but leave off names of participants. Keep me anonymous please.

- Yes. Hopefully they will look beyond their own personal political ambitions and acknowledge the usefulness of this information that is being presented to them without effort on their own part.
- Yes.

5. Do you want tribal reaction to the information resulting from this workshop before guidelines are established?

- Yes.
- Yes.
- Yes. I'm very curious and interested in the overall Indian reaction and reaction of tribal leaders to our ideas, especially our ultimate goal for Indian people.
- I would be interested in their reactions, and very interested in their results when applying this data to planning.
- Not necessarily in a documented form - but would like some feedback on whatever reactions there were.

6. If we were to do this again, what would you recommend modifying, changing, deleting or adding?

- Just wished more leadership - councilmen were here. But there may not have been such openness in information sharing.
- No. Just hope for a better turn-out.
- Just possibly try getting more participation from critical people who are in position to help effect change and endorse them. Maybe offer credit. Warm conference room. Tomorrow bus to see highlights, get overview of surrounding community. Thank you for the opportunity to come and the acceptance of my ideas and who I represent.
- I am very discouraged when I see a low level of participation, when a program of this quality is available (cost factor even disregarded). Highly increase planned tribal interest and involvement is needed to take advantage of the experience and knowledge available. I think more documented material in plain, easy-to-absorb language is needed. The carryback interpretations sometimes are lacking in complete context when note-taking is extensive. Or else a recap of data presented is sent out as post-workshop feedback. This will also make the information available to more people who for whatever reason did not attend. The workshop was very well presented and extremely well organized. The speakers were high level in knowledge - hopefully they will be available again when larger numbers of necessary tribal leaders of the future can take advantage of them.
- The one thing that I would like to see happen is more participation and involvement from the various tribes, and tribal leaders specifically.

NOTES

NOTES

Section 4: Report of the Findings

4.2 Social Milieu - People

4.2.1 Personal Ownership Characteristics

1. Ballard (1972), Brandon (1974), DeLoria (1974), Steiner (1968).

2. Ibid.

3. Workshop, p. 12: Afraid of Responsibilities; Family disintegration--alcoholism unemployment often result.

4. Ibid., p. 15: Problems of Nepotism

5. Ibid., pp. 31-32: Tribal Leaders Caught up in Power Struggle

6. Ibid., p. 11: "fear of unknown, of the threat to recognize limitations,"
p. 18: "recognize value of land,"
p. 20: "how to encourage tribe to take risks."
p. 24: fear of taxation

4.2.2 Indian Time

7. Berry (1968), Brophy and Aberle (1966), Roessel (n.d.)

8. American Indian Historical Society (1968).

9. Workshop, p. 7: Identify social, economic, political factors which impede progress.

10. Ibid., pp. 5-6: Prioritizing Needs
p. 7: Long and Short Term Goals

4.2.3 Attitudes Toward Whites

11. Berry (1968), Leighton (1968), Roessel (n.d.) Steiner (1968).

12. Cahn (1970), DeLoria (1968), Roessel (n.d.), Steiner (1968).

13. Leighton (1968), Leon (1968), Menninger (1968), McNickle (1968), Saslow & Harrover (1968), U.S. Senate Sub-Committee on Indian Education (1968).

14. Ibid.

4.2.4 Non-Agression

15. American Indian Historical Society (1968), Berry (1968), Cahn (1970), Roessel (n.d.), Steiner (1968).

16. Brandon (1974), DeLoria (1968), Steiner (1968).

17. Workshop, p. 9: leadership; pp. 38-39: communication skills

4.2.5 Community and Kinship

18. Brophy and Aberle (1966), Steiner (1968).

19. Workshop, p. 9: vested interest; p. 15: nepotism

4.2.6 Silence/Verbosity Patterns

20. American Indian Historical Society (1968), Roessel (n.d.)

21. Ibid.

22. Berry (1968), DeLoria (1974), Steiner (1968)

4.2.7 Humor

23. Ballard (1972), DeLoria (1970), Roessel (n.d.)

24. Berry (1968), Menninger (1968)

4.2.8 Justice

25. Brophy and Aberle (1966), DeLoria (1970)

26. Levitan (1975)

27. Brophy and Aberle (1966), DeLoria (1974), Ewasiuk (1973), Levitan and Johnston (1975), U.S. Congressional Committee Report (1969)

4.2.9 Agreements and Contracts

28. DeLoria (1974), Sorkin (1971)

4.2.10 Prestige

29. Workshop, p. 15: personal and tribal security

30. Workshop, p. 11: lack of education, fear of displaying ignorance

31. McNickle (1964), Sheehan (1973)

4.2.11 Economic Status

32. Workshop, pp. 20-29: education needs

33. Cahn (1970), Demmert (1974), Ewasiuk (1973)

4.2.12 Pure Democracy

34. Cahn (1970), Steiner (1968), Striner (1968)

35. Workshop, pp. 5-6: Decision-making; pp. 9-10: Tribal structure

4.2.13 Political Interactions

36. McNickle (1964), Sheehan (1973)

37. Workshop, pp. 5-6: Decision-making; pp. 9-10: Tribal structure

4.2.14 Political Success

38. Brophy and Aberle (1966), Steiner (1968)

39. Workshop, p. 11: Skill development

40. Steiner (1968)

4.2.15 Alienation

41. Leighton (1968), Leon (1968), Menninger (1968), Mc Nickle (1968). Saslow and Harrover (1968)

42. Cahn (1971), Graves (1966)

4.2.16 Dependency

43. Brophy and Aberle (1966), Ewasiuk (1973)

44. Workshop, p. 10: self-sufficiency

4.2.17 Prejudice and Jealousy

45. American Indian Historical Society (1967)

46. Menninger (1968)

47. Steiner (1968)

48. Workshop, p. 12: Leadership capabilities

4.3 Social Milieu - Community

4.3.1 Perseverance

49. Brandon (1974)

50. U.S. Senate Sub-Committee on Indian Education (1968)

4.3.2 Discrimination Against Indians

51. American Indian Historical Society (1968)

52. U.S. Senate Sub-Committee on Indian Education (1968)

53. Ibid.

54. Ibid.

55. Ibid.

56. Ibid.

57. Ibid.

58. Ibid.

59. Ibid.

60. Ibid.

4.3.3 Cultural Disorganization

61. Leighton (1968), Leon (1968), Menninger (1968), McNickle (1968), Saslow and Harrover (1968), U.S. Sub-Committee on Indian Education (1968)

62. Ibid.

63. Ibid.

64. Ibid.

65. Ibid.

66. Ibid.

67. Berry (1968), Fuchs and Havighurst (1972), Krush and Bjork (1965)

68. Krush and Bjork (1965)

69. U.S. Senate Sub-Committee on Indian Education (1968)

4.3.4 Religion

70. Aberle (1973), Bryant (1970), Farb (1968), Starkloff (1974), Steiner (1968), Underhill (1972)

71. Ibid.

72. Ibid.

73. Ibid.

4.3.5 Education

74. Berry (1968), Fuchs and Havighurst (1972), Otis (1973)

75. U. S. Senate Sub-Committee Hearings on Indian Education (1968)

76. Wax (1964)

77. Wax (1971)

78. Josephy (1969)

79. Berry (1968), Weppner (1972), U.S. Senate Sub-Committee on Indian Education (1968)

80. Ibid.

81. Ibid.

4.3.6 Stubborn Resistance to Assimilation

82. Brandon (1974), Brophy and Aberle (1966), Sheehan (1973), Steiner (1968)

4.3.7 External Interventions

83. DeLoria (1970)

84. Workshop, pp. 1-2: need for internal management and control; pp. 9-11: release from BIA control; p. 11: leadership skills

4.4 Bureaucracy

4.4.1 Bureaucratic Administration

85. Bennis (1970)

86. DeLoria (1974), Demmert (1974)

87. Bennis (1970), Weber (1958)

88. Ibid.

89. Ibid.

90. Cahn (1970), Levitan and Johnston (1975), Sorkin (1971)

91. Bennis (1970)

92. Ibid.

93. Ibid.

94. Ibid.

4.[illegible]2 Bureaucratic Roles

95. Weber (1958)

96. Bennis (1970)

97. Ibid.

98. Cahn (1970), DeLoria (1974), Steiner (1968)

99. Bennis (1970), Weber (1958)

100. Ibid.

4.5 Finance and Economics

4.5.1 Unemployment

101. Bryant (1970), Ewasiuk (1973), James and Pa[illegible] (1973), Levitan and Johnston (1975), U.S. Congressional Report (1969), Wilson (1973), Workshop papers (1975)

4.5.2 Government Employment

102. Ewasiuk (1973), Levitan and Johnston (1975), Sorkin (1971)

103. Ewasiuk (1973), Levitan and Johnston (1975), U.S. Congressional Committee Report (1969)

4.5.3 Economic Development

104. Brophy and Aberle (1966), Cahn (1970), Ewasiuk (1973), DeLoria (1974), Sorkin (1971), U.S. Congressional Committee Report (1969), Workshop papers

105. *Ibid.*

106. *Ibid.*

107. *Ibid.*

108. Levitan and Johnston (1975)

109. *Ibid.*

4.5.4 Government Control

110. Brophy and Aberle (1966), DeLoria (1974), Ewasiuk (1973), Levitan and Johnston (1975), U.S. Congressional Committee Report (1969), Workshop papers

111. *Ibid.*

112. *Ibid.*

113. *Ibid.*

114. *Ibid.*

4.5.5 Cultural Influences

115. Brandon (1974), Cahn (1970), DeLoria (1974), Demmert (1974)

116. Ewasiuk (1973), Steiner (1968), U.S. Congressional Report (1969), Workshop papers (1975)

117. Levitan and Johnston (1975)

118. *Ibid.*

119. *Ibid.*

120. Ibid.

121. Levitan and Johnston (1975)

4.5.6 Service Delivery Systems

122. Ewasiuk (1973), Levitan and Johnston (1975)

123. U.S. Congressional Committee Report (1969)

4.5.7 Natural Resources

124. Ewasiuk (1973), Levitan and Johnston (1975), Steiner (1968), U.S. Congressional Committee Report (1969)

125. DeLoria (1974), Sorkin (1971)

126. Demmert (1974), Ewasiuk (1973), Levitan and Johnston (1975), U.S. Congressional Committee Report (1969)

4.5.8 Agriculture Use

127. Levitan and Johnston (1975)

128. Ewasiuk (1973), Levitan and Johnston (1975)

129. Levitan and Johnston (1975)

130. Demmert (1974), Ewasiuk (1973), U. S. Congressional Committee Report (1969)

4.5.9 Forest Use

131. Levitan and Johnston (1975)

132. Ibid.

4.5.10 Mining Use

133. Ibid.

4.5.11 Water Resources

134. Ibid.

4.6 Process of Change for Indians

4.6.1 Initiation of Change

135. Berman and McLaughlin (1974), Ginzberg (1973), Havelock (1973), Hull and Kester (1975)

Section 6: Implications

6.2 Curriculum Content

136. Kerensky and Melby (1971), Schrag (1970), Venn (1970), Weber (1963)

6.3 Curriculum Development

137. Berman and McLaughlin (1974), Berman and Pauley (1975), Brickell (1974), Greenwood, Mann and McLaughlin (1975), Havelock (1973), Pressman and Wildavsky (1973)

6.4 Curriculum Implementation

138. Ibid.

6.5 Curriculum Delivery System

139. Emerson (1961), Harris (1963), Heller (1963), Venn (1970)

6.6 Curriculum Evaluation

140. Barro (1970), Popham (1973), Sanders (1973), Scriven (1973), Stake (1967), Suchman (1967), Wentling and Lawson (1975), Worthen (1974), Worthen and Sanders (1973)

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